The Lively Effigies Of M.r
THOMAS DOOLITELL
Minister Of The Gospell

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John Clarke A No. 586.

A TREATISE Concerning the Lords Supper: WITH Three DIALOGUES for the more full Information of the Weak, in the NATURE and USE of this SACRAMENT.

By *THO. DOOLITTEL.*

The Fifteenth Edition.

1 Cor. 11. 24.

This do in Remembrance of me.

LONDON,
Printed by *J. Astwood* for *Ralph Simpson* at the *Harp* in St. *Paul's* Church-yard, 1689.

Alfred Bull Aug. 13, 1917 1/2

THE EPISTLE TO THE READER.

Christian Reader,

TO get *Assurance of the Love of God, and Eternal Life, should be thy great work and business in this world, else how canst thou dye with Comfort, while thou art doubting, whether thy departing Soul shall be damned or saved? Live with God or Devils eternally? If when thou must bid Farewell to all things in this world for ever, and enter into an unchangeable, ever-*

lasting state of joy or torments in another world, thou knowest not which must be thy portion: what then can all thy Friends do for thee? what comfort can thy Riches, Honours, bring into thy Heart at such a time as this, when thou hast not secured thy Eternal Happiness?

For this end God hath given to fallen Man his Word, whereby he might understand his misery, *and how he came into it; the* Remedy, *and how he might get out of it; by making known the conditions and terms, upon which he is freely willing to receive sinners into his love and favour, and confer upon them Gospel-Priviledges here, and Eternal Glorious Life hereafter, and hath set to his Seal, for a firm conveyance of these great Eternal Blessings, upon such reasonable, free, and holy terms, as are propounded in the Gospel.*

But after such Love and Grace of God to man appeared, for his Happiness *and* Comfort, *how great an enemy*

is Man unto his real happineſs, and well-grounded comfort! one to his Happineſs, when he will not come up to the terms of this Salvation: another to his comfort, when he hath conſented to, and accepted of the Conditions thereof, neglects the ratifying Seal of the Covenant of Grace: a third to both, while he encreaſeth his ſin, and falſe deluding comforts, by a prepoſterous coming for the Seal, before he hath performed the conditions of this Covenant.

And indeed, the long abſence of ſome Believers *from, and the careleſs haſting of* all ungodly *to, the Supper of the Lord, is much to be lamented. The former being ſtrictly charged by the Lord,* to do this in Remembrance of him, *yet will not: the latter threatned with Damnation if they do, yet will. The former whom God hath habitually prepared for it, and it for them, and yet will not come, are in danger of being cut off, becauſe they do not,* Numb. 9. 13. *The latter being neither prepared for it, nor it*

for them, (while ſuch) are in danger of being cut down by death, becauſe they do, 1 Cor. 11. 30. *The one neglect this means of their ſpiritual growth; and ſlight the love, and forget the words of their dying Lord, as though they could thrive in* Grace, *while they do neglect their ſpiritual food: The other neglecting the means of their ſpiritual birth, forget the words of the Apoſtle,* Let a Man examine himſelf, and ſo let him eat of that Bread, and drink of that Cup: *As though food converted into Poyſon, could make a dead man live. The one dare not omit to pray, and lead a Holy life, and yet will not come to waſh their Hearts; the other will not pray, nor lead a holy life, and yet will come to imbrue their hands in the blood of Chriſt. Such is the unthankfulneſs of ſome, that ſhould, but do not; and the wickedneſs of ſome that do, but ſhould not come unto this Goſpel Feaſt.*

Now, to prevent theſe two great evils, for the time to come, (as it might

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prove at leaſt, I hope to ſome that might peruſe this little Treatiſe) in which ſomething is ſaid to provoke the one to their duty, and deter the other from their ſin and danger.

And becauſe the beſt are too ſlight in their preparation for, and the weak unskilful in, and all in ſome meaſure come ſhort of living ſuitably to the Sacrament; ſomething is contained herein, to excite thy ſlothful heart to greater ſeriouſneſs and diligence in preparation before thou comeſt, and how it ſhould be done: ſomething for direction, how thou ſhouldeſt behave thy ſelf when thou art there, and the manner how particular Graces are to be acted, for the better improving of this Ordinance, and ſomething to direct thee what thou art to do when thou comeſt from thence; how thou mighteſt know, whether thou art the better or the worſe, and what thou art to do, which of either be thy caſe. To which are annexed three Dialogues concerning the Lords Supper, for the help of thoſe that are the weaker ſort

of Christians, that do desire to partake thereof. The first, between a Minister and a private Christian, that desires to partake of the Lords Supper. The second between a weak Believer, that dares not come to, and a strong Believer, that dares not absent himself from the Lords Supper. The third, between one Believer that hath Assurance, and another that hath Hopes, and another that is under doubtings of the love of God, and of good by the Sacrament, as they come away from the Lords Table. In all which, if thou findest any thing profitable to thy Soul, and tending to promote the work of Grace wrought in thy Heart, and thy fitness for, and to help thee in this duty, give God the Glory; but where thou findest any thing that savoureth of the weakness of the Author, do not censure, but pray for him, who is willing, according to his own Talent he hath received from the Lord, to further thee in thy way to Heaven and Eternal Life.

Tho. Doolittel.

OF

OF THE LORDS SUPPER

1 Cor. 11. 23, 24, 25. &c.

The Lord Jeſus, the ſame night in which he was betrayed, took bread:
And when he had given thanks, he brake it, and ſaid, Take, eat, this is my body which is broken for you, this do in remembrance of me.
After the ſame manner alſo he took the Cup, when he had ſupped, ſaying, This Cup is the new Teſtament in my Blood; this do ye as oft as ye drink it, in remembrance of me, &c.

CAP. I.

Containing the Explication of the Text, and the general Concluſion handled in this Treatiſe.

THE Riches of the Goodneſs and Love of God were exceeding abundant towards Man in his firſt Creation, when God brought him out of the ſtate of nothing, and advanced him to the excellency of the humane Nature?

ture capable not only of ruling his fellow Creatures in this World, but of knowing and converſing with his Lord Creator, who was graciouſly pleaſed to condeſcend to enter into Covenant with his *then* innocent Creature, that upon condition of his perfect obeying the Will of his Maker, (which he had then power to perform) he ſhould continue in that ſtate of Happineſs. But great were the Riches of his Mercy to man fallen from ſo great happineſs to ſo great miſery, in making a Covenant of Grace, eſtabliſhing it in the Blood of his Son, adding his Oath, annexing his Seals for the confirmation of our Faith, that we ſhould upon condition of believing, be Partakers of the great and glorious Priviledges purchaſed by Chriſt, promiſed in the Scripture, ſealed in this Sacrament; concerning which the Apoſtle ſpends the latter part of this Chapter, 1. In reproving the *Corinthians* for their abuſe and prophanation thereof: in that ſome that were contentious, and ſome that were vicious, even when they were drunken did approach thereto; who degrading themſelves below the rank of Men, could not then well act their Reaſon, when they ſhould have acted Faith, and Love, and other Graces. It is an hainous ſin, that thoſe that are reeling in the ſtreet ſhould be ſeen kneeling at the Sacrament. 2. In reducing them to the Primitive Inſtitution, in which there is obſervable,

1. The *Author* of this Ordinance, the Lord Jeſus Chriſt, he alone hath Power and Authority for the appointing of Ordinances in his Church, and for the Inſtituting of ſignificant Sacramental Signs. He is the King and Prophet of his Church, and hath not left it to his Officers at their will and pleaſure to introduce any thing that is a part

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of holy Worſhip; for Chriſt was neither ſhort in wiſdom that he could not, nor in goodneſs that he would not appoint whatſoever was Sufficient for the Edifying of his Church, and the Comfort of his People: *Moſes* was admoniſhed of God when he was about to make the Tabernacle, that he ſhould make all things according to the pattern ſhewed to him in the Mount, *Heb.* 8. 5. *Exod.* 25. 40. And *Paul* delivered nothing but what he had received of the Lord.

2. The *Time* when this Ordinance was appointed by our *Lord Jeſus*, that ſame night in which he was betrayed, when he was ſo near unto his death, and knew all that was to be done to him, and ſuffered by him; whereby you might perceive the greatneſs of the Love of your dying Lord, that when he was ſo full of Sorrow, he made proviſion for your Comfort; and the excellency of this Sacrament, that had its Original from Chriſt, when he was ſo near his end, that ſhould be for the maintaining of his Peoples Spiritual life, which was ordained by him, *now* drawing near to death. Great and weighty things take up the thoughts of wiſe and ſerious dying Men; that ſure is great and weighty which our dying Lord ordained at ſuch a time as this.

3. The external *Elements* and *Signs*, Bread and Wine. In Sacraments there is ſomething ſeen, and ſomething underſtood; ſomething perceived by Senſe, and ſomething apprehended by Faith. Sacraments are Glaſſes for our Underſtanding, and Monuments for our Memories, that by mean and viſible ſigns, we might perceive and call to mind ſublime and inviſible things. Here is Bread, even Bread of Life, to fill the hungry Soul, and Wine to ſatisfie the thirſty, and to chear the drooping Soul.

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4. The Sacramental *actions*, 1. Of Christ, He took the Bread, and blessed it, and brake it: He took the Cup and blessed it, and did distribute both. 2. Of the Receivers, who are to take and eat, to take and drink: Christ is the Giver, Christ is the Gift: And what Christ in love doth give, Believers with joy and thankfulness should receive.

5. *The Explication* of this Mystery, *This is my Body: This Cup is the New Testament in my Blood:* The Bread was not turned into Christs real Body; nor the Wine into his Blood: For, did the Disciples eat Christs real Body, when he was with them at the Table? or did they drink his real Blood, which then was in his Veins, and in his Body, and not in the Cup? or did they not then see that Christs real Body and Blood was really distinct from the Bread and Wine? and did they not see it was real Bread, and taste it was real Bread, and handle it as real Bread? or is now Christs glorious Body subject to corruption, as is the Bread that is in the Sacrament, and when it is received? or can a finite Body be in Heaven and upon Earth, in so many places at once, as the Sacrament might be administred in at the same time? or do Drunkards and Swearers, Hypocrites and Unbelievers, really eat and drink Christs real Body and Blood? The meaning is, this is a sign of my Body, and a sign of my Blood, the Communion of both. As Circumcision is said to be the Covenant, so the Bread is Christs Body; *Gen.* 17. 10. *This is my Covenant which ye shall keep between me and you, and thy Seed after thee: Every Man Child among you shall be Circumcised:* But yet Circumcision was not the Covenant, but a Sign and Seal thereof, *Rom.* 4. 11. *And he* (that is, *Abraham*) *received the Sign of Circum-*

Circumſicion, a Seal of the Righteouſneſs of the Faith which he had being yet uncircumciſed: — So the Cup in the Sacrament is ſaid to be the New Teſtament or Covenant, but it is not the very Covenant, but the ſign and Seal thereof.

6. *The Application of this unto its proper Subject*; Chriſt declaring who they be that *this* and the things ſignified do belong unto, *Which is broken for you*; it is according to the mind of Chriſt, that Believers in the Lords Supper ſhould make particular application of himſelf, and of the fruits of his Death and Sufferings to themſelves: a Believer may take the Bread, and ſay, The Lord Jeſus dyed for me; and the Wine, and ſay, Chriſt Jeſus ſhed his Blood for me.

7. A plain *Injunction* given to Believers to celebrate this Ordinance: *Do this.*

8. The *Frequency* of attending upon God at his Table: *As oft as ye do this.*

9. The *End* for which we ſhould approach unto the Table of the Lord: *Do this in Remembrance of me:* Whenever we celebrate the Lords Supper, we commemorate the Lords Death.

10. The *Time, how long* this Ordinance muſt be uſed in the Church, *Till the Lord ſhall come:* The Lord will come, and till then this Sacrament muſt continue; but when he comes to take us to himſelf into his Glorious Kingdom, we ſhall need this and other Ordinances no more: When the end is attained, the means ſhall ceaſe; but as the Sacraments of the Old Teſtament did continue till Chriſts firſt coming in the fleſh; ſo the Sacraments of the New Teſtament ſhall continue till Chriſts Second coming in Glory.

11. A ſerous *Admonition* of the Apoſtle, that thoſe that come to this Ordinance, be careful how they

they eat of *this* Bread and drink of *this* Cup, *ver.* 27. *Wherefore, whosoever shall eat this Bread, and drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord.* Unworthy receiving is a great aggravation of their sin and guilt, who shall presume in their heart so to do.

12. A suitable *Direction* to a right use of this Ordinance, to prevent that great wickedness and crying sin of being guilty of Christs Body and Blood, *ver.* 28. *But let a man examine himself, and so let him eat of that Bread, and drink of that Cup.*

13. The dreadfulness of the *Punishment* that they be in danger of that come unworthily; and this is either Temporal, *ver.* 30. *For this cause many are weak and sickly among you, and many sleep,* that is, are dead; or Eternal, without Repentance, *ver.* 29. *For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself*; which word is used to signifie as well eternal Damnation, as Temporal Judgments; and *if any Man be damned for unworthy receiving, it will be great damnation.*

14. One *cause* or *reason* specified why some do eat and drink unworthily, *ver.* 29. *Not discerning the Lords Body*, not distinguishing betwixt this and common Bread. Thus you have the parts contained in the Verses in this Chapter, that concern the Institution of the Lords Supper, and of the Apostles Doctrine, in order to a right receiving of the same.

In this little Treatise, I shall not endeavour to take in the whole Doctrine of the Sacrament, because many learned and holy men (whose Shooes I am not worthy to unty) have written concern-

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ing the *Nature*, *Uſe* and *Ends* thereof, the *Qualifications* of the Perſons that have an immediate right thereto, the Graces that are to be exerciſed therein, which are to be drawn forth into act, by ſeeing the *Sacramental Repreſentations*, by conſidering the *Sacramental Actions* of the Miniſter that ſtands in Chriſts ſtead, in taking, breaking and diſtributing; of the Receivers, in taking, eating, drinking; all which are ſigns of ſomething ſpiritual, not diſcerned by unworthy Receivers; by believing and applying of *Sacramental Promiſes*. [*This is my Body which is broken for you.*] But what I ſhall ſpeak, ſhall be compriſed in ſome following Concluſions, for the preventing of theſe following evils.

1. Some that are truly gracious, do live long in the neglect of this heart-warming, affection-inflaming, grace-ſtrengthning Ordinance. Some that have no right to it, will not be excluded from it, but count that Miniſter their greateſt Enemy that would willingly prevent their being guilty of the Blood of the Lord: Others whom God calls, and hath prepared it for, will not be prevailed with to come unto it.

2. Some, that though they do approach unto it, yet it is but very ſeldom.

3. Some that do come, and that often, are too careleſs and remiſs, that they do not endeavour to prepare themſelves, as a work of that weight and conſequence doth require; and herein ſome of Gods own People are blame-worthy.

4. Some while they be actually engaged in this duty, do not rightly conſider the Blood of Chriſt therein, nor act their Graces thereupon.

5. Some that are Partakers of the Lords Supper, do not enquire after participation, what benefit

nefit they have received thereby. In oppoſition unto which evils, I ſhall lay down theſe Concluſions, bottomed upon ſome particular paſſages in this Chapter.

1. Concluſion.

That it is *a neciſſary duty incumbent upon all Adult Believers, to partake of the Lords Supper,* ver. 24. *Do this in remembrance of me.*

2. Concluſion.

That it is *the Duty of Chriſts Diſciples often to partake of the Lords Supper.* Ver. 25. *This do ye as oft as ye drink it, in remembrance of me:* verſe 26. *For as often as ye eat this Bread, and drink this Cup, ye do ſhew the Lords death till he come.*

3. Concluſion.

That *whenſoever you are to partake of the Lords Supper, you are to be painful and ſerious in making preparation for it;* ver. 28. *But let a man examine himſelf, and ſo let him eat of that Bread, and drink of that Cup.*

4. Concluſion.

That *a Believer ſhould eye the Blood of Chriſt in the Lords Supper, in the ſeveral properties, virtue and efficacy of it, till ſuitable Graces thereby are drawn forth into act and lively exerciſe.* ver. 24. *This is my Body which is broken for you, this do in remembrance of me.* ver. 25. —*This Cup is the New Teſtament in my Blood; this do ye as oft as ye drink it, in remembrance of me.*

5. Concluſion.

That *ſuch as are partakers of the Lords Supper, ſhould enquire after participation, what benefit they have received thereby:* Whether they be the better or the worſe by receiving. *Ver.* 17. *Now in this that I declare unto you, I praiſe you not, that ye come together not for the better, but the worſe.* I begin with the firſt.

CAP.

CAP. II.

Containing the first Conclusion, and Explication thereof.

1. *IT is a necessary Duty incumbent upon Adult Believers to partake of the Lords Supper.* 1. *Necessary*, as it is opposed to *Arbitrary*: It is not left to the Pleasure of the People of God, that if they will they may; if they will not, they may refuse; but as it is their priviledge that they *may*, so it is their duty, that they *must* receive it. We may, and we must pray; we may, and we must hear: so we may, and we must receive. Yet it is my observation, that the same Christians that are much troubled if they omit praying, and hearing, and reading the Word of God, and their Conscience doth accuse them for the neglect of these; yet have for a long season absented themselves from the Table of the Lord, and seldom put the neglect thereof amongst their confessions of sin, as if it were not a sin of Omission, and made them not guilty before the Lord.

2. I say, it is a necessary duty: not necessary to the *Being* and *Essence* of a Christian, for that is supposed: for Conversion must go before participation of this holy Ordinance, which is not appointed of God to beget, but to increase Grace: and Grace must be in truth, before it can receive its growth by an Ordinance. *Dead Men* must not sit down at the Table of the *Living God*: Here Men come to Christ, and faith is the *foot* of the

the Soul; here men muſt receive Chriſt, and Faith is the *Hand* of the Soul; here Men muſt feed upon Chriſt, and Faith is the *Mouth* of the Soul: It would be more ſeemly to ſet a dead Man at our Table, than that a Man dead in ſin ſhould ſit down at the Table of the Lord: It is Childrens Bread, and muſt not be given unto Dogs; But there is a degree of neceſſity of this Ordinance for the more *comfortable being* of a Chriſtian: You muſt then bring ſome Grace with you, and come hither for more; you muſt bring ſome Faith, and Love, and Hope, and come hither to have more degrees of all theſe: Growth ſuppoſeth life.

3. I ſay, It is neceſſary, but not *abſolutely to ſalvation*; becauſe where there is Faith in Chriſt, Love to God, and real implacable hatred unto ſin, there is at leaſt an *Objective* certainty of Salvation, and may be a *Subjective* certainty without it, though not ſo uſual, nor ſo full and conſtant, if it be *wilfully* neglected, where opportunity of receiving it is afforded; for the wilful neglect of this duty doth adminiſter juſt ground of jealouſie, whether our obedience be true, becauſe not univerſal, unto all Gods commands; and therefore not univerſal, becauſe it extends not unto this: *Do this in remembrance of me.* A Believer without this Sacrament may be ſure of Heaven, eſpecially where opportunity of participation is denyed: but a Believer that may receive it, and yet lives in the neglect of it, will not be ſo fully, well-groundedly, comfortably ſure that he is ſure of Heaven.

4. I ſay Neceſſary, being ſo by Gods Command; what God enjoyns is not arbitrary unto us, nor indifferent whether we will do it or no.

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5. I ſay, it is a duty of Believers, that are adult, and have the uſe of reaſon; ſo it is not incumbent upon Infants and diſtracted Perſons, becauſe they are not capable of the condition and antecedent duty unto this, *viz. Self-examination.* A diligent ſtrict examination, 1. Of our State, whether in Chriſt or no. 2. Of our Sins, both of heart and life. 3. Of our wants. 4. Of our Graces, of Repentance for ſin, Faith in Chriſt, Love to God, Obedience, and a firm and holy purpoſe of walking with God, muſt precede the participation of this Ordinance, and therefore ſuch Perſons as may have grace in the habit, and in no meaſure capable of ſelf-examination (as may be the caſe of ſome Infants and diſtracted perſons) lie not under an obligation to celebrate this ordinance. So much for the explication of this Concluſion.

CAP. III.

Shewing that Chriſts Diſciples muſt receive the Lords Supper.

THat it *is the neceſſary duty of Believers to partake of the Lords Supper*, I prove:

Firſt, There is the ſame parity of Reaſon that Believers under the Goſpel ſhould receive the Lords Supper, as the *Iſraelites* under the Law ſhould eat the Lords Paſſover: This was their duty, as is preſcribed *Exod.* 12. where is the firſt Inſtitution, the manner how, the end for which. And the command for it is again renewed, *Num.* 9. 1, 2, 3. And if a man were unclean that he could not keep it

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the firſt month, yet he muſt the ſecond: yea, God was much provoked by the neglect of the Paſſover, *Numb.* 9. 13. *But the man that is clean, and is not in a journey, and forbeareth to keep the Paſſover, even the ſame ſhall be cut off from his People, becauſe he brought not the offering of the Lord in his appointed ſeaſon: that man ſhall bear his ſin.* Here you ſee was Guilt contracted, and puniſhment ſevere to be inflicted, upon the perſon that ſhould neglect to eat the Lords Paſſover.

And there is as great reaſon for Believers to eat the Lords Supper, as appears by the agreement betwixt them in theſe particulars:

Firſt, In the *Author* and efficient cauſe; God appointed both.

Secondly, In the *Matter* principally ſignified in both, and that is Chriſt, and the ſame benefits and Priviledges held forth and conveyed to Believers in both, as remiſſion of Sin, Juſtification, and ſpiritual nouriſhment and growth in Grace.

Thirdly, In the *End*, to commemorate the mercy and goodneſs of God, in the deliverance of his People from captivity of ſin, and bondage of the Devil.

Fourthly, In the *Inſtrument* of receiving and applying the thing ſignified by both, and that is Faith.

Fifthly, In the *Parts*; in both, ſomething a ſign, and ſomething ſignified.

Sixthly, In the *Properties* of the Paſchal Lamb, which are in Chriſt our Paſſover.

1. That was to be without bleniſh; ſo was Chriſt, *Iſa.* 53. 9. 1 *Pet.* 1. 19. & 2. 22. *Heb.* 7. 26.

2. That muſt be a Male; ſo Chriſt for Sex and ſtrength a mighty Saviour, *Jer.* 31. 32.

3. That

3. That must be of a year old, in a perfect age; Christ about thirty four years, in the prime of his Age,

4. That must be taken out of the flock: Christ must be taken from among mankind, that was partaker of Flesh and Blood, *Deut.* 18. 18. *Heb.* 2. 11.

5. That must be separated from the flock: Christ was separated from Sinners, *Heb.* 7. 26.

6. That roſt with fire; Christ with the heat of Gods wrath.

7. That must be eaten; Christ must be received by Faith.

That must be eaten,

1. By every Family: Christ to be received by every person.

2. With unleavened bread: Christ and this Sacrament is to be received in sincerity and truth, 1 *Cor.* 5. 7, 8.

3. With bitter Herbs; Christ and this Ordinance, with bitter Repentings.

4. Wholly, all of it must be eaten, whole Christ must be received in all his Offices, Prophet, Priest, and King: Christ as the Paschal Lamb must be received with all his appurtenances.

5. In haste; Christ must be received presently, without delay.

Seventhly, In the *Subject* that must eat thereof, they were *Israelites*, and those that were Circumcised. Those that should partake of this Ordinance, ought to be *Israelites* indeed, and Circumcised in their hearts, if they would have benefit thereby. Thus you see the great agreement betwixt those two Ordinances: And were the *Jews* bound to observe that, and not Believers under the Gospel engaged unto this? Nay, I may argue,

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that there is greater reaſon why we ſhould be more forward to this duty, in as much, wherein they differ, this is more excellent. As,

1. In the Manner of their ſignification, the Paſſeover ſignified Chriſt that was to come; the Lords Supper, Chriſt already come.

2. In the Duration. The Paſſeover was to continue till the coming of Chriſt in the fleſh: The Lords Supper till he come again in Glory, in the end of the World.

3. In the Perſpicuity and clearneſs: In the former Chriſts Death was ſignified more darkly, in the latter more plainly.

Now I beſeech you, ſee what the Paſſeover was to the *Jews*, and conſider that *that* the Lords Supper is to us, and there will appear the ſame parity of reaſon for our receiving of this, as for the *Jews* eating of that.

Secondly, It is the plain Injunction of our dying Lord, that we ſhould do this in remembrance of him; Why do you Pray? one reaſon you will give, is, becauſe God commands it: and if you Pray becauſe God commands you, you muſt then do every thing that God commands you, and ſo this: Is it not ſtrictly commanded? Read *Luk.* 22. 19. The whole is commanded. *This do in remembrance of me.* Mat. 26. 26, 27. The particular Acts are commanded, *Take, Eat, Drink*, and will you ſay you will not? Will that become a Diſciple of Chriſt? you ſay not, you will not, but you know you do not, and that is as bad.

Thirdly, Chriſt did ordain it for this very end, that Believers ſhould have a remembrance of him in the partaking of this Ordinance: We are apt to forget the Works of God, *Pſal.* 106. 13. Too apt to forget the benefits we received from God,

Pſal.

Pſalm 103. 2. But, which is moſt to be wondred at, we are too prone to forget God our Saviour, to forget him that delivered us from the curſe of the Law, by being made a Curſe for us; from the wrath of God, by bearing it himſelf; from the ſting of death, by dying for us, *Pſal.* 106. 21. *They forgat God their Saviour:* Oh, what memories have we! that can remember our Relations, our worldly affairs, and forget that God that made us, and Chriſt that did redeem us: Now Chriſt would live in our thoughts and memory, and to heal and help the ſlipperineſs thereof, hath inſtituted this Ordinance, which you cannot partake of aright, but you muſt remember him.

Or will you ſay you remember Chriſt without this? that you have no need to uſe this Ordinance for that end? why then, tell Chriſt ſo, if you dare; What is this but to correct the wiſdom of your Lord by your own folly? but I tell you, you cannot ſo well remember Chriſt without this Ordinance, as you may by a careful, frequent attendance upon God in it; for it is not a ſpeculative, hiſtorical remembrance that he did bleed and dye: for ſo the Devils themſelves remember Chriſts death: not as a Scholar may remember his notions; but the remembrance that Chriſt would have in your thoughts, is,

1. An *Affectionate Remembrance*, that the ſight of your eye ſhould affect your heart: that you ſhould ſo remember him, as to love him, and deſire him, and delight in him.

2. A *Sorrowful Remembrance*, that you ſhould remember him ſo, that your heart ſhould break, and your eye ſhould weep: When you remember your ſin was the *Judas* that betrayed him, your

ſins were the ſpears that pierced his bleſſed ſides, and let out the blood from his holy heart: that were the Thorns that Crowned him, and the Nails that faſtened him to the Croſs. When *David* would ſorrow for his ſins, he penneth a Pſalm, which he intitles a Pſalm to bring to remembrance, *Pſal.* 38. And when you would have your heart to ſorrow afreſh for your Pride and Unbelief, and other ſins, go to the Sacrament; which is a Sacrament to bring to remembrance; there remember the dignity and innocency of the Sufferer, the greatneſs of his Sufferings, 1. From God. 2. From Men. 3. From Devils; the cauſes of his ſufferings, your own wicked doings, and this will help you to a ſorrowful remembrance of your ſins.

3. *A joyful and thankful Remembrance*; you muſt look upon your ſin, and be troubled that you have done that which put Chriſt to death, and you muſt here look upon Chriſt, and rejoyce that by his death he hath taken away the ſins that you had done againſt God.

4. *A fiducial Remembrance*; that you may ſo remember Chriſt as to truſt in him, and rely upon him, and caſt the care of your ſouls upon him.

5. *A ſilencing Remembrance*; that you may ſo remember Chriſt, as to ſilence all the Clamours of an accuſing Devil, and an accuſing Conſcience; and every one that would lay any thing unto your charge: when you remember Chriſts death, it will furniſh you with ſuitable ſupplies to all Charges laid unto you. The Devil will accuſe you of ſins before and ſince converſion, and you cannot deny them; but you may remember Chriſts death, and ſay, it is true, I did ſo, but Chriſt hath born mine iniquities in his Body upon the Croſs; what now, O mine Enemy! he will

will tell you of your ſins of omiſſion, of commiſſion, and you cannot deny them; but you may reply, Chriſt hath undergone the puniſhment that was due to me for them; What now, Oh mine Enemy! the Law of God will accuſe and curſe you for the breaches thereof that you have made, and you cannot deny them; but here you may remember Chriſt, and ſay, that he hath perfectly obeyed the Law, and ſatisfied for your breaking of the Law, and may be comforted: your own Conſcience will accuſe you, but here you may remember Chriſts Death, and Conſcience is anſwered and rightly quieted: Thus the remembrance of Chriſts Death will anſwer all charges, *Rom.* 8. 33, 34. And will you yet neglect it?

6. A *Sin loathing Remembrance*; you will not only mourn for ſin, but loath it too; when you do this in remembrance of Chriſt, you will abhor the Knife that killed your Father, and the Sin that killed your Lord; when you remember him and it. Now you cannot have ſuch a remembrance of Chriſt as this, ſo well without the Lords Supper, as with it; except you will unadviſedly and wickedly charge Chriſt with a ſuperfluous Inſtitution of a needleſs means that hath no tendency in it to beget ſuch a remembrance of him in your thoughts; and whom will you delight to remember, if not your Lord? who ſhall live in your thoughts if not your Saviour and Redeemer? and how will you thus remember him, if you do neglect the means appointed by him for the attaining of this end?

Shall Chriſt himſelf beſpeak you to do this in remembrance of him, ſaying, *Do this in remembrance of me*?

First, That came down from Heaven to Earth, for your ſake, that left the Boſom and the glory of my Father, to be cloathed in the rags of Humanity for your ſake, and will you not do it?

Secondly, Shall he ſay, Do this in remembrance of me, that led a life of ſuffering, from the Manger in which I lay, to the Croſs on which I hung, and will you not do it?

Thirdly, Shall he ſay, Do this in remembrance of me, that underwent a ſhameful, painful, curſed death for your ſake, and will you not do it?

Fourthly, Shall he ſay, Do this in remembrance of me, that was buried and roſe again, for your ſake, and will you yet neglect it?

Fifthly, Shall he ſay, Do this in remembrance of me, that go from Earth to Heaven again, to prepare a place for you in glory, and take poſſeſſion of heavenly Manſions for you, and will you yet abſent your ſelf from it?

Sixthly, Shall he ſay, Do this in remembrance of me, that am going to the right hand of God to intercede for you, to plead your cauſe with the Father, and will you yet turn your back upon it?

Seventhly, Shall he ſay, Do this in remembrance of me, who will come again at the laſt day, and openly abſolve you before Angels, Men and Devils; and will you yet ſlight it?

Eighthly, Shall he ſay, Do this in remembrance of me, with whom you ſhall for ever be, with whom you ſhall for ever live, a holy, happy, bleſſed life, and will you yet be indifferent whether you do it or no? nay, be backward to it? Oh ſeriouſly weigh theſe things, and then ſay, Though you have not done it all this while, yet now you will.

Fourthly,

Fourthly, You are bound to uſe all means for the encreaſe of your grace, for the enflaming of your love, the ſtrengthning of your Faith, and the renewing of your repentance, and the ſubduing of your ſin, and you ſin if you do not: You cannot neglect it, but you encreaſe your guilt; And would it not be better for you to go in a right manner, and have the pardon of your ſin ſealed to you, and your guilt removed from you, than by a conſtant neglect contract more guilt upon your Soul? are you not bound to grow in grace? or have you enough already? do not you want more meaſures and degrees of Faith, and Love, and Hope? and can you neglect the means of growth, and yet grow? can you neglect your food, and yet be nouriſhed? or do you not ſin, if you do not grow? and do you not ſin, if you do neglect the means of growth? think of this.

CAP. IV.

Containing twelve Queſtions to thoſe Believers that neglect the Lords Supper.

LET me proceed to ſhew you the aggravations of your long neglect of the Lords Supper, I pray you therefore tell me,

Queſt. 1. *Is not this to live in the neglect of a plain commanded duty? you ſee it proved to be your duty, and is it nothing to you to live in a known ſin? Nay, and to plead for it too? as you do for not coming to this Ordinance, it may be it is becauſe you doubt of your ſiaterity, and might not this increaſe your doubts,*

when you are partial in your obedience to Gods commands?

Queſt. 2. *Is not this great hypocriſie, to complain of the hardneſs of your heart, and yet will not uſe the means to have it ſoftned? to complain of the Power of your ſins, and yet will not bring them to the Croſs of Chriſt to have them mortified and ſubdued? Is not this great diſſimulation, to run to Miniſters with complaints in your mouth, and tears in your Eyes, becauſe of the prevalency of corruption, and yet will not uſe the means for the further conquering of them? If it be not ſo, why then do you complain? If it be ſo, why then will you not diligently and conſcientiouſly uſe the means, that it might be better with you? Oh come, bring your hard heart unto the blood of Chriſt, and ſee if it will not ſoften it; bring your ſtrong corruptions to this blood, and ſee if it will not weaken them?*

Queſt. 3. *Is not this to ſet light by a ſpecial Token of the love of your dying Lord? The nearer Chriſt was unto his death, the more lively were the diſcoveries of his love unto your Soul, and will you take no more notice of it? Methinks Chriſt when he was to die, ſpeaketh thus unto his People, You are they whom I have loved; you are they for whom I will do and die; you are they whom I will always think upon, and in whoſe thoughts I love to live; and becauſe the hour of my death is come, and I muſt go away from you, therefore I will leave you a Memorial of my death and love, that as oft as you ſee it, you may remember me; when you behold it then think of me: And was Chriſt mindful of your good and comfort in that very night in which he was betrayed; and will you thus neglect and diſeſteem it? If your moſt dear and ſpecial Friend upon his death-bed had bequeathed*

you

you some token of his love, and said, When you behold this, then think on me when I am dead and gone, would you throw it by, and never view it? Do not the expressions of your dying friends make a deeper and more large impression upon your heart, and thoughts? and shall not the words, and intreaties, and commands of your dying Lord?

Quest. 4. *Is not this to diseesteem a firm conveyance and assurance of all the Gospel blessings and benefits purchased by the death of Christ? is not this Ordinance Gods broad Seal, to confirm unto your Soul the great and everlasting blessings of the Covenant of Grace? would you be contented with the writings for your Lands and Houses, without a Seal? or would you not desire a sealing day, and be glad when it come:, that you may be the surer, and your title made more clear? and are not the pardon of your sins, and your title to the Kingdom of God greater things? and the assurance of these more, infinitely more desirable? or do you doubt you have them not, and yet will not come to have your Evidences to be cleared? This Sacrament it is* Signum rememorativum, *to bring to your remembrance the Passion of your Lord, where he would testifie to your Conscience, and assure you that he died for you: It is* Signum demonstrativum, *a demonstration of his love, where he would assure you that he loves you: It is* Signum prognosticum, *or* prenuntiativum, *a prognostick of your future and eternal happiness, where he would assure you that you shall undoubtedly be partaker of it, and will you yet neglect it?*

Quest. 5. *Is not this too great a sign of the littleness of your love unto him? did you love him, would you not desire to be there where he is wont to take his walk? did you love him, would you not desire to eat and drink at his Table, yea, to feast upon him? and*

to be there where you may find him, and where he manifeſts himſelf unto them that love him? did you hunger after him, and thirſt for him, would you not deſire to be there, where you may be filled and ſatisfied?

Queſt. 6. *Is not this too great a ſign of your ſlighting communion with him? that you do not ſet ſo high a price and valuation of fellowſhip with him? or do you complain that you have it not, and yet will not come where you may have it?*

Queſt. 7. *Is not this too great a ſign that you ſet little by the comforts of the Spirit, and the warming joys of the Holy Ghoſt! Is it not here that God hath ſhed abroad his love into the hearts of true Believers, and ſent them away with their hearts full of joy, and their mouths of Praiſes? or do you complain you have no comfort, and that you are a ſtranger to ſpiritual joy, and will not come where you may not only have a taſte, but drink full draughts of the Well of Conſolation.*

Queſt. 8. *Is not this to grieve the Spirit of God, and to make him more angry and diſpleaſed with you, and to withdraw himſelf further from your Soul? Can God take it kindly at your hands, when he hath killed the fatted Calf, and made ready his Marriage Supper, and ſent his ſervants forth to call you and invite you, and you turn your back upon it? do you not provoke him to leave your hearts to greater deadneſs, and let you go ſorrowing to your Grave, and never let you taſte of the ſweetineſs of theſe comforts till you get to Heaven? or how can you complain, that God departeth from you, when you will not come near unto him; that he withdraweth from your Soul, when you withdraw from your duty?*

Queſt. 9. *Is it not too great a ſign that when you did*

did receive it, you tasted not of the sweetness of it? and that you missed of the comfort and the benefit of it, that you have since so long neglected it? do you think you have not cause to repent of your former receiving, when it did not leave an earnest longing in your Soul to come again? was it possible for you to meet with God, and taste the sweetness of the fulness of Christ, and not desire and long for the like opportunity again? Had you experimentally found the reachings forth of your love to God, and desires after him, and have tasted the sweetness of such actings of love and joy, could you have abstained so long?

Q. 10. *Is it not all one to you, if there had been no such Ordinance appointed? what is it to you, if you receive it not? if it be a Sacrament to others, yet it is not to you: if it be a Seal to others, yet it is not unto you, that live in the neglect of it. The Lamb was not the Passeover, but the Lamb killed, and rost, and eaten, was the Passeover. Nay, let me tell you, it had been better for you if Christ had not ordained it at all; for you could then but have been without the benefit of it, and so you are now, while you do neglect it: but then you would have been without that sin and guilt that now you contract by the forbearing of it.*

Q. 11. *Is it not great unthankfulness in you thus to live in the neglect of it? can you be thankful unto Christ for adding Seals unto his Covenant, while you slight it? Have so many Souls unfeignedly blessed God for this Institution, and will you be guilty of so great Ingratitude?*

Q. 12. *Do you know what it is that you have lost by neglecting of it? and might it not have been much better with you in your spiritual condition, if you had frequently attended upon God therein? If there be*

any thing in Law and Gospel to awake you first, and comfort you afterwards, this Ordinance would have done it. Here you might have seen the deserts of sin, and the evil of transgressing the Law of God, to rouze you out of your spiritual security: Here you might have had the Cordials of the Gospel to have comforted and revived your swooning Soul under the Affrightments and terrours of the Law; if there be any thing in the wrath and love of God to work upon your heart, here you might have seen lively Discoveries of both: Of Gods wrath against sin in the Death of Christ, of Gods love towards the sinner in the Death of Christ: Oh you cannot tell what you have lost by omitting of it, what grace you have lost, what comforts and joyes you have lost, that others have found in the frequent and conscientious use of this ever to be prized Ordinance.

CAP. V.

Containing some doubts of weak Christians that hinder them from receiving the Lords Supper, with a resolution of those doubts.

Doubt. *BUT you say, you question your right to the Lords Supper, because you fear you are yet in a natural condition; and this is Childrens Bread; it is Bread of life, and belongeth only unto them that are living Christians, that have indeed the Life of grace.*

Sol. 1. Either this is so indeed, or it is not; and let it be what it will, you do undoubtedly sin; if you be not fit, that is your sin; if you be in your

your natural condition, that is your ſin, as well as your miſery; and one ſin will never excuſe you from another; if it be ſo, why do you not forthwith look out after Chriſt, and be fitted for it, and then come?

2. But do you not proceed upon a great miſtake? for I hope better things of you, and things that accompany Salvation, therefore I beſeech you in the fear of God, after true debate and ſearch into your own Soul, anſwer me theſe queſtions.

• Firſt, Do you not ſee your ſelf utterly loſt and undone? do you not ſee your miſery out of Chriſt?

Secondly, Are you not ſenſible of the ſins that brought you into this miſerable condition? Is it not the burden your Soul groans under, and would willingly, heartily willingly be eaſed of it, as ever ſick man was of his ſickneſs, or Priſoner of his chains? doth it not grieve you, that your ſins have been committed? and if they were to do again, by the grace of God you would not do them?

Thirdly, Do you conſcientiouſly practiſe whatever you have been convinced is your duty, and dare not omit it when you know it? do you give your ſelf to Prayer and Meditation, and other duties? and yet do you ſee the emptineſs and the inſufficiency of them to juſtifie you in the ſight of God? that as you dare not omit them, ſo you dare not reſt in them, nor rely upon them, becauſe you ſee your Prayers have need of Pardon, and your tears have need of being waſhed in the blood of Chriſt? that you do go out of your ſelf and ſeek for Salvation in another. And therefore,

Fourthly,

Fourthly, Do you not unfeignedly deſire after Chriſt, and hunger and thirſt for him and his Righteouſneſs? are you not willing to accept of him upon any terms, upon his own conditions, for your Lord and Saviour? are you not willing that he ſhould ſanctifie as well as ſave you? and bring you to obedience as well as unto glory? doth not your judgment value him above all? and your will chooſe him before all? and are not your affections of love, and deſire, and joy, ſet upon him? If you doubt whether you love him, yet tell me whether you would love him? *If you would, you do.* If you doubt whether you have received him, yet tell me whether you are willing, unfeignedly willing to take him upon his own terms, and chooſe him for your treaſure, and your happineſs, and your chiefeſt joy? *If you are willing thus to receive him, you have received him,* and ſo you are habitually prepared for this Ordinance, and ought not to continue in the neglect of it.

Doubt. *You ſay upon ſerious ſearch, you find you are willing upon any terms to accept of Chriſt, you would have him to be your Lord and Saviour, you are willing to be his, to be ruled by him, to be made like to him, to have communion with him, but you fear Chriſt is not willing; you believe he is able to help and ſave you, and to give you grace and glory, but whether he be willing you do not know.*

Sol. 1. *That you ſhould be willing, and not Chriſt, is impoſſible:* For as much as your willingneſs to accept of Chriſt, is a fruit of Chriſts willingneſs to give and beſtow himſelf upon you: I pray you tell me, is real and unfeigned willingneſs to be holy, to be like to God, to be in all things guided and directed by the Spirit, and the Word of God,

a flower

a flower that grows in Natures Garden? is not the will of man the great rebel againſt God, and the great oppoſer of the work of Grace? is it not the complaint of Chriſt againſt natural men that they will not come to him, though thereby they may have Life? *Joh.* 5. 40. *How oft would I have gathered you, and you would not*, Mat. 23. 37. You muſt therefore know, when the will is ſubdued, the greateſt enemy in your Soul againſt Chriſt and Grace is ſubdued; and indeed when the will is wrought upon to chooſe Chriſt, to be willing to receive him, the work of ſaving Converſion is wrought in that Soul.

2. Do you ſay you are willing and Chriſt is not? *That is your intolerable pride ſo to think and ſpeak.* It is uſual with many dejected Souls, that complain of their own unworthineſs, and vileneſs, and ſins, that loath and abhor themſelves for their ſins, in the great work of humiliation, that yet have this inſufferable Pride remaining in them, that they are willing but Chriſt is not. Indeed! have you ſuch good thoughts of your ſelf, and ſuch low, and mean, and hard thoughts of Chriſt? is it not pride enough in you, to have better thoughts of your ſelf, than of other of your fellow Chriſtians, but muſt you have higher thoughts of your ſelf, than of your Saviour? or do you ſay you are worſe than others, and yet in this advance your ſelf above God and Jeſus Chriſt? it may be you never perceived ſo much pride to be at the bottom of ſuch conceptions and expreſſions; that you are willing, but God is not willing, but Chriſt is not willing. Oh proud creature! proud ſinner! proud mourner! is not this to have too high and proud thoughts of your ſelf, to think you are more

more willing to receive good than God is to give it? to be good, than God is to make you so? Is it possible that a Sinner that by nature is a bitter enemy to Goodness and Holiness, should be more willing to be made good and holy, than God that is by nature good and holy, and a lover of it, should be to make men so? Oh fall upon your knees, and let those tears that you shed in lamenting your sad condition, that God is not willing to be yours, when you are willing to be his, be better spent in weeping for the pride of your heart, in thinking you are willing to receive Grace and Christ, and he not willing to bestow himself and it upon you.

3. If this might be, that a Soul may be unfeignedly willing to accept of Christ upon his own terms, and yet perish, then at the last day some might plead and appeal to God: *Lord, I was willing to be holy, but thou wast not willing to make me holy: I was willing to receive thee upon thine own terms, but thou wouldest not give thy self unto me, no not upon thine own terms; and I am not damned because I was not truly willing to be sanctified and renewed, but because Christ would reject me, willing to come to him.* But there shall not be a man that shall dare to open his mouth in this manner unto Christ at the last day.

4. But this will be manifest, that Christ is more willing than you, in that *he did dye more willingly for you, than you can for him*: He did dye more willingly to make you holy, than you can for holiness sake, or for his sake, when you are made holy; hath he dyed for you, to purchase Holiness, and Grace, and Glory for you, and yet will you think that you are willing and not Christ? nay, Christ was

was more willing to dye for you, than you are to live to him; and was he not yet willing? when you think Chriſt is not willing, think upon the ſorrows, the ſhame, the ſufferings he endured in his Body, in his Soul, how he ſweat as it were great drops of Blood; nay, bled and dyed for you, and then ſay no more you are willing, but Chriſt is not.

Doubt. *But you will reply, If Chriſt dyed for me, I ſhould not doubt but he is willing to give himſelf, and his Grace, and his Kingdom to me, but that is my fear, in that I am not ſatisfied; and therefore I cannot in the Sacrament commemorate his Death, becauſe I cannot ſee he dyed for me.*

Sol. 1. If you be one of Chriſts people, then he dyed for you; he dyed to ſave his People from their ſins, *Mat.* 1. 21. And you are one of his people, if you are made willing in the day of his Power, *Pſal.* 110. 3. *Thy people ſhall be willing in the day of thy Power:* Are you therefore willing to forſake every known ſin? willing to perform every known duty? willing to bear every burthen he ſhall lay upon you? willing to be what he would have you be? then you are one of his people, and you may be ſure he dyed for you in particular.

2. If you are one of *Chriſts Friends*, then he died for you; and you are his Friend, if you make conſcience of doing whatſoever he commands you, and are grieved where you do come ſhort, *Job* 15. 13, 14.

3. If you are *dead to ſin*; you cannot be mortified to ſin, if Chriſt had not been crucified for you. Sin had never been dead in you, if Chriſt had not dyed for you, *Gal.* 6. 14.

4. If you *live to Chriſt*, Chriſt dyed for you; if

if it be your care to walk in his wayes, to do his will, and make him your end, and his glory your aim in all your actions, or in the general ſcope of your life, *Gal.* 2. 20. 1 *Pet.* 2. 24. 2 *Cor.* 5. 15.

CAP. VI.

The Second Concluſion, ſhewing that Believers muſt often receive the Lords Supper.

THat *it is the duty of the Diſciples of Chriſt, often to partake of the Lords Supper.*

Baptiſm is but once to be adminiſtred, but the Lords Supper is often to be received; the frequency of it is not determined, often it muſt be, how often is not expreſſed; if you had opportunity every Lords Day, and you redeemed and improved it, your Soul may thrive and grow the more in grace and holineſs: Meals which are for nouriſhment muſt be often; you often eat, and you often drink for the nouriſhment of Nature, and yet it is not told you how often you muſt eat, how often you muſt drink, but the ſence and feeling of the want of your food, will direct you unto this: So if you have but a ſence and feeling of the want of this Ordinance, and the things that are there to be conferred upon Believers, that would guide to a frequent iteration of this Ordinance. Conſider therefore,

Firſt, Do you not often ſtand in need of being waſhed in the blood of Chriſt? Do you not often defile your ſelf, and gather filth upon your ſoul, and ſhould you not often apply your ſelf to the Foun-

Fountain of the cleanſing Blood of Jeſus Chriſt?

Secondly, Do you not often blot your Evidences, and diſturb your peace? and have you not need of the frequent uſe of that Ordinance, wherein God might renew your evidence, and ſpeak peace unto your conſcience? Do you oſten contract guilt, and ſhould you not often come to have your pardon ſealed and confirmed to your Soul in the Blood of Chriſt?

Thirdly, Do you not often need the means of ſpiritual warmth and quickenings? are you not often dull, and often dead, and often lukewarm? and do not thoſe that are oſten ſick, often need their Phyſick to purge and make them well? if you are ſometime warmed in an Ordinance, do not your affections abate again? that you have not that livelineſs of affections, nor that reviving joy, which in the actual performance of the duty you did find? and is it needful to exhort you that have found the benefit of this Ordinance, to go often to it? Let the experience of what you have found in it, and the want you do lye under by ſeldom approaching unto it, quicken your deſires after a frequent attendance upon God in it.

Fourthly, Do you not often need ſo great an help for the breaking and ſoftning of your heart, for the renewing of your repentance for ſin, and ſtrengthening and confirming of your reſolutions againſt it? is not your heart too apt to fall in love with ſin, and to renew its league with ſin? do you not often need to be put in remembrance of Gods diſpleaſure againſt it, his hatred that he bears unto it, and the dreadful effects and deſerts thereof? and is not this done more livelily in the Lords Supper? Gods diſpleaſure againſt

againſt ſin is more diſcovered in the death of Chriſt, than in turning the Angels out of Heaven, or *Adam* out of Paradiſe; or in the deſtruction of the Old World, or in the burning of *Sodom*, or in the damnation of innumerable unbelieving and impenitent perſons.

Fifthly, Do you not often need ſo great an help for the increaſing of your love to God and Chriſt? do you often complain that you love God no more, and will you not more often uſe this ſo great a means for the encreaſing of your love?

Sixthly, Do you not often need ſo great an help for the ſtrengthning of your Faith and Hope, that you may be more able to make a particular application of Chriſt and his benefits to your Soul, and to have a more lively hope of the Kingdom of Heaven?

Seventhly, Do you not often need ſo great an help to put you in remembrance of your Lord Jeſus? are you not too apt to forget him and his love in dying for you? is he ſo much in your thoughts as he doth deſerve? or is it enough to have ſome Occaſional thoughts of Chriſt? or ſhould you not more ſolemnly dwell in your meditations upon him? and doth not the nature and the end of this Ordinance lead and help you to fix your thoughts more permanently upon him, when you ſee how he was crucified and dyed for you?

Eighthly, Do you not often need ſo great an help to make you more thankful for the matchleſs love, wherewith he hath loved you, and the unparallel'd bleſſings he hath purchaſed for you, and conferred upon you? Is it not a ſhame and

ſin,

ſin, you are no more in praiſing God, and rejoycing in him for ſuch priviledges that were procured by the blood of his only Son, and your dearest Lord? and can you ſit at his Table and not have your Souls raiſed in the higheſt admirations of his love and mercy to you?

Ninthly, Do you not often need ſo great an help for the getting and maintaining of more intimate communion with God and fellowſhip with Jeſus Chriſt? Is it not here, that God doth abundantly let forth himſelf into his peoples hearts? is it not here, that believers feel the goings forth of their hearts in love unto him, and deſires after him, and delight and joy in him? do you complain you have ſo little of God, and will not more often go where you may receive more influences from him?

Tenthly, Do you not more often need ſo great an help for the cloſer knitting of your heart unto the People of God in greater affection and love unto them? Do you love them as you ſhould? or is there not too great an alienation of your heart and affection from them? or doth not this Ordinance which ſhews you the love of Chriſt to all his people, incite them that attend upon it, to imitate the Lord Jeſus in loving of them? that we ſhould love one another as he hath loved us: When we ſee we are *one bread*, and redeemed by one *Lord*, and fed at *one Table*, and are waſhed in the *ſame blood*, and enjoy the *ſame priviledges*, and are here aſſured of the *ſame inheritance* and *Glory*; doth it not engage us to be of one heart, and to be kindly affectionate one to another, as Chriſt was to us all? though it is to be bewailed with tears of blood, that this Ordinance which

ſhould

ſhould have cemented us in love, and ſodered our hearts together, though our corruption hath been the occaſion, not the cauſe of great breaches and diviſions in the Church of God.

Thus if you ſeriouſly conſider your own frequent wants, and often reflect upon your often need of this Ordinance, you will ſee ſufficient reaſon for your often participation of ſo frequently needful Ordinance.

CAP. VII.

Third Concluſion, proving we are to give great diligence to prepare our ſelves for the receiving of the Lords Supper.

THat whenſoever you are to partake of the Lords Supper, you are to be painful and ſerious in making preparation for it.

This preparation muſt be for theſe reaſons, which you may lay to your heart, and find them to be quickening motives to ſtir you up thereto:

Firſt, From the preparation they were wont to make for the Paſſeover under the Law, 2 *Chron.* 30. 3. *They could not keep it at that time, becauſe the Prieſts had not ſanctified themſelves ſufficiently:* They did for a while defer it till they had made more preparation for it: And after their diligence to prepare, they prayed for the pardon of their imperfect preparation, 2 *Chron.* 30. 18, 19. *The good Lord pardon every one that prepareth his heart*

to

to seek God, the Lord God of his Fathers, though he be not cleansed according to the purification of the Sanctuary: If any man were unclean, he was to stay another Month, and then eat it, *Numb.* 9.10, 11.

That they prepared for the Passeover, appears by

1. The Actions they did before the Passeover.

2. The Discourse they had with their Children before the Passeover.

3. The Time they took up before the Passeover.

First, From the Actions before.

First, Before they did eat the Passeover, they were to cleanse their houshold-stuff, their Vessels and Utensils from all leavened bread, that none might be found in them nor cleave unto them.

The parallel is, Before we eat the Lords Supper, we must cleanse our hearts and lives from all known sin, that we allow our selves in no known wickedness, that we do not drive a trade of sin, nor be Drudges to the Devil, nor Factors for Hell; we may come with many sins *bewailed, striving against, and groaning under them*, but not with one sin *allowed* and *approved* of.

Secondly, Then they made a Stricter search after any bit of leavened Bread, by lighting a Candle, and looking into every little Corner and Chink in the House, the night before the Passeover.

The Parallel of this is, a Closer searching of our hearts, by lighting the Candle of Conscience at the fire of Gods Word, and looking into every room and corner of our hearts, lest there should be any sin lurking in our Souls, and remaining undiscovered: we should enquire after

the

the ſins in our Underſtanding, Will, Affections, what is amiſs in our love, delight, joy, &c.

Thirdly, Then having found the reliques and fragments of leavened Bread, they caſt it out: That they would not only not uſe it, but not have it in their ſight, that they may not ſet their eyes upon it, nor look towards it, or would burn it till it were conſumed.

The parallel of this, is, The caſting away of our ſins, when by diligent ſearch we have found it out; we muſt not find our ſin, to indulge it, but to forſake and kill it: Not to have our hearts to hanker after our ſin, when we come to the Lords Table.

Fourthly, They had a form of words for the curſing of that leavened bread which they could not find out, *viz. All the leaven that is in my power, whether ſeen by me, or not ſeen, cleanſed by me, or not cleanſed; let it be nothing, let it be eſteemed as nothing; as the duſt of the earth, let it be ſcattered and deſtroyed.*

The Parallel of this, is, The diſowning of every ſin, ſeen or not ſeen, after this manner, *Lord, if there be any ſin in me, which after all my ſearching of my heart, I have not found out, let it be accurſed, let it be as nothing, as the duſt of the earth; if there be any ſin in me which is not dealt ſeverely with, it is not becauſe I love it, but becauſe I could not find it.*

Secondly, From the diſcourſe they had before they came, appears they did prepare for it. This was betwixt the Father and his Children.

Firſt, The Children inquired, *What is the meaning of this ſervice*; Then the Parents anſwered, It is the Lords Paſſeover, who paſſed over the houſes

houſes of the Children of *Iſrael* in *Egypt*, when he ſmote the *Ægyptians*, and delivered our houſes, *Exod.* 12. 26, 27.

The Parallel of this, is, That Chriſtians ſhould diſcourſe together, or ſpeak unto themſelves in holy ſoliloquy, *viz.* What is the meaning, O my ſoul, of this Service, of this love of Chriſt in appointing this holy Ordinance? What doth it bring to thy remembrance, O my Soul? and here you have occaſion of expatiating the whole method of God in exalting the freeneſs of his Grace in mans Redemption. *Oh, what meant my deareſt Lord in ſhedding of his blood, and ordaining this for the commemoration of it! Surely it was, O my Soul, to deliver thee from miſery, to make thee partaker of his grace and love, and to ſeal it to thee, and make thee to rejoyce in the remembrance of it.*

Secondly, The Children ask, *Why do we eat it with bitter herbs?* The Parents anſwered, Becauſe the *Ægyptians* made the life of our Fathers bitter in *Egypt*, that they may be ſtirred up to greater thankfulneſs unto God.

The Parallel of this, is, That we ſhould reflect upon our Sins, which made our lives bitter while we lived in them, and that now we ſhould taſt more bitterneſs in our ſins, than ever we found ſweetneſs, pleaſure and delight therein.

Thirdly, Why *do we eat it with unleavened bread?* The Parents were to anſwer, Becauſe the Dough of our Fathers had not time to be leavened.

The Parallel of this, is, That we muſt make haſt to Chriſt, and eat this New Teſtament Paſſeover with the unleavened bread of ſincerity and truth: That we muſt not delay to come out of ſpiritual *Ægypt*, nor go to Chriſt in hypocriſie, but in truth.

Thirdly,

Thirdly, From the time there was betwixt the taking, and the killing of the Paſchal Lamb; The Lamb was taken the tenth day, and killed the fourteenth day of the month, *Exod.* 12. 3. *ad* 7. And it is received as a Tradition among the *Jews*, that for the duration of thoſe four days, the Lamb was tied to their Bed-poſts, that in the Evening when they went to bed, and in the Morning when they aroſe, and in the day-time, when they were private in their Chambers; the ſight of the Lamb might affect their hearts, and put them in mind of the work they were to do, and bethink themſelves of the greatneſs of Gods Mercy towards them, in delivering them from *Egyptians* Bondage.

The Parallel of this, is, That Believers, before the Lords Supper, ſhould take a competent meaſure of time to bethink themſelves of the Love of God in delivering them from Sin and Hell, infinitely worſe than *Egyptian* Bondage, and prepare themſelves to commemorate the death of Chriſt, and be Partakers of the great Bleſſing that at the Lords Table true believers have conferred upon them.

It is not ſufficient to ſpend an hour the night before, or in the morning you are to approach unto it, but ſome days before to have it in your thoughts that you may conſider the greatneſs of the work you are to go about.

This Example of the *Jews* is cogent unto us, foraſmuch as the Lords Supper is not inferiour to the Paſſeover.

1. Neither in the *Inſtitution* of it; the Paſſeover was by Gods Ordination, and ſo is the Lords Supper, but God appointed that by *Moſes*: but this

this was by Chriſt himſelf in his own perſon.

2. Nor in the *ſignification* of it: That to put them in remembrance of their deliverance from *Ægypt*, and Typically from Hell: This puts us in remembrance of the love of Chriſt, in bringing us from miſery, and freeing us from torments infinitely worſe than *Ægyptian* ſlavery.

3. Nor in the *uſe and end* of it, this being a ſeal of the Covenant of Grace, to convey to believers an aſſurance of the bleſſings of the Covenant of promiſe.

4. Nor in the *manner* of its ſignification: That a ſign of Chriſt that was to come and ſuffer; this, that Chriſt is come, and hath alrerdy ſuffered.

This is my firſt Argument why, and Motive that we ſhould approach to the Lords Supper, after painful and ſerious preparation: *No Preparation, no participation.* It is not then putting on our finer cloaths on a Sacrament day, but the Trimming of our hearts, that God expecteth at our hands.

The ſecond Argument for preparation for the Sacrament, is taken from the *Author* of it, which is God: The more he that doth invite you to his Table is your Superior, the more you prepare your ſelves to go to ſit down thereat, more than if he be your Inferiour, or your equal. God is infinitely your Superiour: Conſider what this God is that prepares this Banquet for you, and prepare for it.

1. He is a great and a *mighty* God, a God of inconceivable Majeſty, and tranſcendent Glory, whoſe perfection is infinitely above the moſt raiſed apprehenſions of Angels and Men: and would

you go unto the Table of a great King with filthy hands, and in your rags? and would you go to the Table of the great King of Heaven and Earth with a filthy heart, and in your ſins?

2. He is a pure and *an holy God:* Indeed every thing here is holy, the *Signs* are holy Signs, the *things ſignified* are holy things, the *Ends* of the Inſtitution are holy ends, and the *Author* of it is the holy God; and ſhall our *Hearts* only be unholy? the very externals and utenſils about it, are and ſhould be clean; the Cups are clean, the Cloth is clean, elſe *you* would be offended, and ſhould not your heart be clean? If not, would not your God be offended?

3. The Author of this Ordinance is a *God of infinite jealouſie*, and he is moſt jealous in the matters of his Worſhip. In the ſecond Command, which ſets forth the manner of Gods Worſhip, he makes himſelf known by this Attribute, That he is a *jealous* God; and if his jealouſie ſhould be kindled againſt you at his Table, it will be uncomfortable, it will be terrible to you.

4. The Author of this Ordinance is an *Omniſcient God*, and cannot be deceived; If there be but one among a thouſand that receiveth unworthily, his eye will be upon him; he knows his Name, and ſees where he ſits: God knows the frame of your heart, he knows your end why you are there, and what your diligence was before you came; then come prepared.

The third Argument for diligent preparation, is taken from the *matter* of this Sacrament: The more excellent and noble any thing is, the more hainous is the abuſe thereof. If a Servant break and ſpoil ſome earthen Pitchers, his Maſter may more

more eaſily paſs it by, but if he take his Jewels, and his precious Pearls, and caſt them in the kennel, and bury them in the dunghill, he will be more difficultly pacified. If a man ſhall deal unjuſtly with another, it will be diſpleaſing unto God; but if he ſhall deal unworthily with his Son, he will be provoked: if you ſhould abuſe your common Bread and Drink, which God daily gives you for your ordinary repaſt and nouriſhment, you commit a Soul-damning Sin; but if you prophane theſe ſpiritual dainties, without repentance, your damnation will be aggravated.

Here you have to do with blood, and *then* if ever, you ſhould be ſerious; but moſt of all when it is the blood of God. Conſider before you go, that you are to have *to do with the Blood of Chriſt*, and let that quicken you to preparation.

The fourth Argument for diligent preparation is from the *ſubject* that is to be partaker of it; as we may be conſidered in a twofold ſtate or capacity.

What we were.
What we are.

Firſt, *Every man is born unfit for the Lords Table:* We were Enemies to God, and therefore except we will come in our enmity to God, we muſt prepare and fit our ſelves, by being reconciled unto God: We are *born* ſpiritually dead, and it would not be ſo loathſom a ſight to us to have a dead Corps full of plague-ſores ſet down at our Table, as a man dead in Sin to ſit down at Gods Table, is loathſome unto God: *Where there is no Life, there is no Appetite; and where there is no Appetite, there is not actual preparation to this duty.*

Secondly, Such as are *truly converted, may yet be indiſpoſed for this duty*; therefore there muſt be preparation. Is is not every one that hath true grace, is preſently to be judged *actually* fit for this Ordinance: As a man that is aſleep, is a living, real man, but yet he is not fit to eat, and drink, and converſe with men; ſo a man may have Faith, and Love, and Hope, and yet not fit for this duty, if his Faith be aſleep, and Love and Hope be aſleep: For *a man that is a worthy Receiver, might receive unworthily*; my meaning is, That one that is habitually prepared by having the truth of grace, may receive amiſs, by being not actually prepared by the drawing forth of his graces into act and exerciſe; and how much time muſt be ſpent in fervent prayer, in holy meditation, and other duties, before you can feel the actings of Faith and Love, Deſire and Delight in God, before you can bring your heart to be broken for your ſin, *&c.*

Fifth Argument for Preparation, is taken from the *Conſequents* which will be anſwerable to our preparation, or neglect thereof, which will be either bad or good: For though God doth not beſtow the great things in the Sacrament *for* our preparation, yet he will not give them *without* our preparation.

Firſt, The conſequents of coming unprepared will be very dreadful.

1. *Such do fearfully increaſe their guilt, in a very high degree*, in making themſelves guilty of the Body and Blood of Chriſt, though not as an *Acter* in his death, yet virtually as an *Abetter* and *Conſenter*; for an *unworthy receiver is a Chriſt-murderer*, as he that defaceth the Kings Picture, doth

doth reflect upon his Perſon. He that dares ruſh upon the Sacrament with *reigning ſin* in his heart, would be a *Judas* unto Chriſt, if he were perſonally upon earth; and had *Judas* his opportunity, temptations and other circumſtances, he would waſh his *hands* in the blood of Chriſt, that comes, but not to have his *heart* waſhed in the Sacrament, 1 *Cor.* 11. 27. And will you *ſo come*, to have your ſin increaſed, inſtead of having of it pardoned?

O what a crying Sin is *Blood-guiltineſs*, though it be but the blood of a common man! But what will it be to be guilty of the Blood of the Son of God! Did not the Blood of *Abel* cry againſt *Cain* for vengeance? Oh what a *voice* and *cry* will there be then in the Blood of Chriſt! and will you have the Blood of Chriſt *cry againſt* you, inſtead of *pleading for* you? Nay, you will Sin more than many of the *Jews*, that did actually crucifie him, for many of them did it ignorantly; for had they known him, they could not have crucified the Lord of Glory, 1 *Cor.* 2. 8. But you know and acknowledge him to be ſuch, and yet will be guilty of his Blood; they did it in his ſtate of humiliation, but you do it in his ſtate of exaltation. It would have been better for *Judas* if he had not been born, and it would be better for you if you never had received.

2. Such *draw down great judgments upon themſelves*; and no wonder if great guilt and great ſin be followed with great judgments; for God will proportion mens ſufferings to their Sinnings. *He that cometh without the Wedding Garment on his Soul, ſhall go away with a curſe upon his Head, and Heart.* Conſider,

(1.) Such *deserve eternal torments, and the damnation of Hell*, 1 Cor. 11. 29. *He that eateth and drinketh unworthily, eateth and drinketh damnation to himself*: Not to another that partaketh with him. *Eateth damnation!* Oh what a dreadful Morsel is damnation! whence you see the reason why the Devil puts on many Drunkards to be so eager after this Sacrament, it is that they may drink their own damnation, there is *Death to them in this Cup.* The word κεῖμα as well as κατάκειμα is rendred damnation in other places, *John* 3. 17. 2 *Thes.* 2. 12. Yea, this might be the case of a Child of God, that he may *deserve* damnation, though not be (through repentance) *actually damned.* Damnation *is the desert of this sin*, though not the *portion of the sinner* that is brought to repentance for his sin. God may send an Hypocrite from his Table unto torment. The same *Red Sea* that was Salvation to the *Israelites*, was death and destruction to the *Ægyptians. Eateth Damnation!* Oh what a dreadful word is this *Damnation!* And that when a man comes to be partaker of a Saviour. Take heed what you do when you receive; Damnation is not a business to be jested with, nor the Sacrament a work to be trifled at. *Adam* did eat his own death, and so may you your own damnation.

(2.) Such *provoke God to inflict upon them oftentimes heavy and dreadful punishments in this life*: So that though God will not send a Believer to *Hell* for this his sin, yet he might send him to his *Grave* for this sin, 1 *Cor.* 11. 30. *For this cause many are sickly among you, and many weak, and many are fallen asleep.* It is thought that God sent a Plague among the *Corinthians* for prophaning

ning the the Lords Supper. It is not uſual with people in their ſickneſs to reflect upon their unworthy receiving as the Cauſe thereof: They ſay, ſuch a time I did overheat my ſelf, and caught cold, and ſo my Sickneſs came: But not, I went to the Lords Table in my ſin, or without actual preparation, and ſo my Sickneſs came: If unworthy Receivers had no love unto their Souls, yet for the love they bear unto their Bodies, they ſhould be perſwaded to forbear till they were prepared. If Damnation and Hell being out of ſight will not affright them, yet Death and the Grave, that is a nearer object methinks ſhould. Oh how careful ſhould we be to prepare for that which elſe might be *death to our Bodies, and damnation to our Souls?*

(3.) Such *provoke God to take away this Ordinance from them.* Gods own People by abuſing of this priviledge, might forfeit the opportunity of approaching unto it: As a Father when he ſeeth his Children abuſe their food, may call his Servants to take away, and ſet it up, till they ſhall prize it more, and uſe it better.

Secondly, The good Conſequents are very great if you rightly receive it, with due preparation and care; and is not that your end in coming to it, that you may be better for it? He that aimeth not at his ſpiritual advantage in ſubordination to and conjunction with the glory of God, comes he knows not why: And to come *for this*, without preparation, is to ſeparate betwixt the end and the means. Conſider,

1. Such as come in a right manner, *ſhall receive more from God when they come*: The time of preparation is your ſowing time: When you ſhould

ſow in tears, and the time of receiving is your reaping time; and he that prepares negligently, ſhall reap ſparingly: he that prepares diligently, ſhall reap abundantly. For,

1. Such ſhall receive *more grace* from God, they ſhall come away with more love to God, with more deſires after God, with more faith in Chriſt, and hatred to their ſins.

2. Such ſhall receive more *comfort, and peace, and joy in the holy Ghoſt.* If you ſorrow and weep before you go, you ſhall come away with your heart full of joy, and your mouth of praiſes. When you have been formal and lukewarm in your preparation, your heart hath been dull and dead in, and after your receiving; but when lively and diligent, God hath ſpoken peace unto your Conſcience, and aſſured you of the pardon of your ſins, and ſent you from *his* Table to your *own*, with a joyful heart, and with a chearful countenance.

3. Such *ſhall be more acceptable, and welcome unto God*: What you have done aright, he will graciouſly accept, and wherein you failed, he will freely pardon; then the *Father* will bid you welcome, and the *Son* will bid you welcome, and the *Holy Ghoſt* will bid you welcome, when you have been weeping and mourning in ſecret for your ſin, whereby you have crucified the Lord of Life; when you have been begging at the Throne of Grace, Lord give me a ſpiritual Appetite after this heavenly food: Lord give me power againſt my pride, and paſſion, and earthly mindedneſs; after you have been ſearching into every corner of your heart, that you may find out every *Achan* in your Soul: God will ſay, *Yonder*

is

is a Soul that hath taken pains with himself in ſecret, and hath cryed unto me for a gracious acceptance of his perſon and performances, and now he ſhall find that he is welcome; for I will ſend forth my Spirit, and comfort him, I will give him my Grace, and quicken him, I will give him my Son, and ſatisfie him. Oh it will be ſweet to have God to ſmile upon you at his Table: But to have him frown when you are there, will be uncomfortable; and to have him withdraw, will make your duty to be unprofitable: Could you take delight at a Mans Table, if he frown upon you for every Morſel that you eat? and will it not be worſe, when you take the Bread, *then* to have God to frown? And when you take the Cup, *then* to have God to frown, and ſay, Friend, how came you in hither amongſt my Children, when you have not on the Wedding-garment? Or if you have Grace, you have not endeavoured by painful preparation, to have it drawn forth into act and exerciſe.

Sixth Argument; God makes great *preparations for us* in this Ordinance, therefore we ſhould make great preparations when we come to partake of it; and ſhall not we be preparing to receive, what God is preparing to give? Doth the great God make preparations to entertain poor Sinners at his Table, and ſhall we come raſhly and careleſly to it? *Matth.* 22. 4. *Tell them that are bidden, Behold I have prepared my dinner, my Oxen, and my Fatlings are killed, and all things are ready.* Oh what delightful words are theſe! Oh that they were delighting to my Soul! Oh how refreſhing are theſe things prepared! and how ſweet is the invitation of God to us to come and be partakers of them! Juſtice might have pre-

pared Torments for us, but behold, Mercy hath prepared precious Priviledges for us! Oh what great things were to be done, that this Supper might be prepared for us. The Son of God must come down from Heaven to Earth, and become the Son of man; he must suffer, and bleed, and dye, and have his garments dyed in blood, that this Ordinance might be prepared for Believers. Besides, here are great things prepared to be given to such as do prepare to come rightly to it; here is *pardon* of sin prepared for you; here is *peace* and *comfort* prepared for you; here is further *increase* of Grace prepared for you: But where are your preparations to receive them? Here is *merit* ready to justifie you; here is *blood* ready to wash and sanctifie you? here is *righteousness* ready to be imputed to you: but is your *faith* ready to receive them? is your *love* ready to be acted towards this God that hath made them ready for you? Is your *heart* ready to give thanks and praises to this God that will bestow these things upon you? Or will you give occasion to your God to complain of you, and say, I am ready to give increase of grace to yonder Believer, but he is not ready to receive it; he hath not enlarged the capacity of his Soul, by getting greater hungrings and thirstings after it: I am ready to give in peace and comfort, when his Soul wants both peace and comfort, but yet he is not ready to partake thereof.

But if you come in your sins, great and terrible things are prepared for you; a heavy charge is drawn up against you, that you do abuse the blood of Christ; that you crucifie the Lord afresh: And *Conscience* is ready to accuse you,

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the *Law* and *Gospel* ready to condemn you, *Satan* ready to seize upon you, and *Death* and *Judgment* ready to invade you, and *Hell* ready to torment you, and this is dreadful.

Seventh Argument. *God looketh for great entertainment in our hearts, and at our hands*; and therefore we should prepare for him: God welcomes you unto his Table, and you must welcome God into your heart; and both require preparation. When you expect some Noble Man to come into your house, what preparations do you make for him! your house is cleansed, your best furniture brought forth, and all your Servants ready to attend him: When you come unto a Sacrament, the great God is to come into your heart, therefore set open the everlasting gates of your Soul, that the King of Glory may enter in: and let every room in your heart be washed and cleansed, and hung with the Tapestry, and Embroidery of the Spirit, and let all the Faculties of your Soul, and Graces in your heart, be ready to attend him. Let Love receive him, let Faith eye him, and your Soul have Converse and Communion with him.

Eighth Argument. *The many duties that here in order are to be performed, and the many graces that are here to be exercised, call for diligent preparation.* If you were to perform any of those duties singly, which you are here to do jointly, it is your duty to prepare for each of them. Here sometimes you are to pray to him: Here sometime you are to be imployed in praising of him: Here sometime you are to hear from him: And here sometime you are to meditate upon him, and upon the great work of mans Redemption:

and

and will you not prepare for all theſe duties, which are ſo hard and difficult rightly to be done? Here your heart is to be broken, and to be bound up: Here your Soul is to have a mixture of affection of joy, and ſorrow; Sorrow that you ſinn'd, and by your ſins did bring all this ſorrow, and ſufferings upon your Lord: Joy, that your Lord would die, and ſuffer for your ſins; here you are to love him, and to hate your ſins; here you are to receive him, and apply him, and all his priviledges to your ſoul. And do not ſuch great things as theſe require your greateſt preparations?

CAP. VIII.

Containing ſeveral Queſtions to excite us to greater diligence in preparation.

BUT becauſe your hearts are too apt to do the greateſt work with ſlightneſs, and where there ſhould be the greateſt care and diligence; I ſhall further add a few conſiderations to your mind, wherewith you would do well to urge your heart, whenever you are to go unto this Ordinance: In the fear of God I beſeech you anſwer theſe following demands.

Queſt. 1. *What if you were to dye this day, what preparations would you have made then?* the ſame you are to make when you are to receive the Lords Supper.

Two things eſpecially concern a man to get before

before he dyes, and look what degree of neceſſity there is of both for a mans Death, the ſame proportion of neceſſity there is of both for the Lords Supper.

1. *It doth concern a man before he dye, to get the truth of grace*, that he have real Love to God, Faith in Chriſt, Peace with God through Chriſt, and without this a man cannot dye happily: This is as neceſſary for a man that is to come to the Lords Supper, that he love God, that he do indeed believe and hate his ſins, or elſe he cannot receive worthily: wo be to that man that goes down to his grave before he be converted; and wo be to that man that comes to the Sacrament before he be born again.

2. *It concerns a man before he dye, to get ſome evidences of his grace*, and this is neceſſary to his more comfortable dying: a man may have grace, and ſo be delivered from the hurt of death, but if he have not ſome evidences of this grace, he will lye under the fears of death. So a man, before he goes to the Lords Table, ſhould endeavour to get the knowledge, ſight and evidence of his intereſt in Chriſt, and this is neceſſary to his more comfortable receiving; without which, though he may receive worthily, yet not without ſome fears; I *fear Chriſt did not die for me, I fear this blood was not ſhed for me, I fear I do not love God*; and ſo will be deprived of thoſe joys and comforts which would come in by a particular application of Chriſt to himſelf; if he can conclude, *Here is blood, and it was ſhed for me; Here is righteouſneſs, and it is imputed unto me*: I think a man that is not fit to dye, is not fit to receive: A Man ſhould ſit down at the Lords Table with

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as great care as he would lye down in his Grave; and be as ſerious for his Soul at this Ordinance as he would upon his dying Bed: *You ſhould go to the Lords Table, as carefully as if you were going into another World.*

But do you ſo? Tell me, if you had been to dye this day you come to receive, would you not have prayed more than you have done? would you not have ſhed more tears for your ſins? would not more of your groans and ſighs have pierced the Heavens, and reached the ears of God? would you not have ſearched your heart more narrowly? and paſſed ſentence upon your ſelf more impartially? and been humbled more deeply? Would you not have ſaid, If I be miſtaken about the truth of Grace, now I am to dye, I am loſt for ever? And will you not ſay, If I be miſtaken about the truth of Grace, now I am to ſit down at the Lords Table, without my ſerious Repentance, I am undone for ever? and inſtead of haveing the pardon of my ſin ſealed to my Soul, by my unworthy going, I bind the guilt of all my former ſins upon my Soul, as if the other were not burthen great enough. I have added this to all the reſt, in making my ſelf guilty of the blood of Chriſt.

But that you may receive with the ſame ſeriouſneſs as if you were to dye, ask your ſelf theſe three Queſtions.

1. *What ſin would moſt diſturb the peace of my Conſcience, if I were to dye to day?* And mourn moſt for that ſin at the Lords Table: What is the Sin that would make you moſt afraid to dye, and be a trouble to your departing Soul? Would it be your Pride or paſſion, or your inordinate loving of

of the world? Would it be your neglect of ſecret duty, or your careleſs performance of it, that you prayed no more frequently, no more fervently? Would it be that you forgot the Lord ſo long, and neglected your precious Soul ſo long, that you have done no more for God, that you have lived no more unto him? That ſo much of your precious time is gone, and ſo little of your neceſſary work is done? Let that cauſe trouble to your heart, and fetch tears from your eyes, when you are at the Lords Table.

2. *What mercy is it you would beg from God if now you were dying?* O beg that mercy when you are receiving; if you were dying, would you ask for Riches, or for Honours, or the great things of this World? alas, theſe would not fit you for your death; or would it not be the truth of grace, the favour of God, aſſurance of his love, an intereſt in Chriſt, in his Promiſes, in his Priviledges, and an evidence of your title to his Kingdom? would you not then wiſh, O that God would pardon me, and tell me he hath pardoned me! Oh that he would now be mine, and own me for his own! would not theſe be your deſires if you were to die?

Deſire the ſame when you are to receive the Supper of your Lord. Will you go thither with deſires after riches, and temporal enjoyments? or with deſires that others would think well of you, and eſteem you as a Chriſtian, though you care not to be ſo? theſe things will not fit you for receiving no more than for dying: if you were to die, would you deſire to be thought godly, rather than to be ſo indeed? What if one ſhould think you dye with grace in your heart, and you

do

do not? and what if others should think you receive with grace in your heart, and do not? neither of these would do you real good: beg then the same things when you receive, as you would if you were to die.

3. *What mercy is there you would especially bless God for, if you were to die?* Give thanks to God for that mercy, when you do *receive*: If you were to die, would you chiefly bless God for making of you rich and great in the world? or for making of you truly good and holy towards God? would you not upon a dying Bed bless God for Christ, for the Pardon of your sins, and for the hopes you have of an eternal blessed life? give thanks to God for these, with as great reality at the Lords Table, as if you were going to the Bar of God from a dying bed.

Quest. 2. *What if Christ were personally present, and were to administer the Sacrament to you with his own hands, what preparation would you make then?* If Christ your Lord and Master were now upon the Earth, and were to sit with you at the Table, what care would you have used to have got your heart into an holy frame? If Christ had been with you in your Closet, when you were upon your knees, would you not have prayed more earnestly, and wept more abundantly than you did? if Christ had been with you the night before, and seen you look more into your Shop-Book, than into the Book of God, and the Book of your Heart, and seen you turn over the leaves of your Books of Account, and not the Volume of your life; and been with you when you were more busie in cleansing of your House, than of your Heart? would you not have blushed to look him in the face

face at his Table? Why, Chriſt *as God*, was really with you, when you were preparing of your heart, and took ſpecial notice of your diligence, or remiſneſs in that work. He is with you in the morning before you go, he obſerves what time you riſe, what time you ſpend, what pains you take in order to this duty: And though they be poor, mortal, ſinful men, that do adminiſter this Ordinance to you in Chriſts name and ſtead, yet he requires you ſhould be as ſerious as if he himſelf were viſibly preſent, for as he is God, he is really preſent: And will you not reverence and dread Chriſt as God, as much as you would Chriſt as Man? The Maſter of the Feaſt doth ſurely come and view his Gueſts, and if there were one Hypocrite amongſt a thouſand Receivers, he would know him by name, and fix his Eye upon him, and ſay, *Friend, what make you here, amongſt my people, when you have not that love to me as they have, nor take that pains to prepare your ſelf as they have done?* Mar. 22. 11, 12, 13. He did ſay, this is the *Judas* that will betray me; and he will ſay, This is the man that profanes my Table; this is the woman that abuſes my Blood: Think of this when you are to come unto this duty, and this dignity, to be a Gueſt at this Table of the Lord.

Queſt. 3. *What if you ſhould ſee God ſtrike every unworthy Receiver down dead in the place with the bread in his mouth, or with the Cup in his hand, what preparation would you make then?* Or if God ſhould inflict ſome painful and tormenting diſeaſe upon every one that comes amiſs, how careful would you be then? if God ſhould ſay to Death, as *Abſolom* did to his Servants concerning *Amnon*, 2 Sam. 13. 28. *Abſolom commanded his ſervants, ſaying,*

ſaying, Mark ye now when Amnons *heart is merry with Wine, and when I ſay unto you, Smite* Amnon, *then kill him, fear not, have not I commanded you?* What if God ſhould ſay to Death, when ſuch a Man is receiving the Sacramental Wine, and I ſay unto thee, Smite him, then kill him, fear not; I have commanded thee! If GOD ſhould deal with you as he did with the *Iſraelites*, in Pſal. 78. 30, 31. *While the Meat was in their Mouths, the wrath of God came upon them, and ſlew the fatteſt of them.* It would ſurely be a dreadful ſight to ſee an unworthy Receiver go down to his Grave, and to Hell with the Sacrament in his Mouth: Or what if God ſhould do as it is expreſt in another caſe, *Job* 20. 23. *When he is about to fill his belly, God ſhall caſt the fury of his wrath upon him, and ſhall rain it upon him while he is eating.* How would you come then? or what if you ſhould fall down at the Miniſters feet, as *Ananias* and *Saphira* at the Apoſtles feet, if you ſhould dare to come unworthily, what care would you take then?

You do not know but God may do ſo, and to venture upon a Tryal here, is dangerous. Unworthy Receiving hath been the death, as well as the damnation of many that ſo came. Therefore beware.

Q. 4. *What if men could look into your hearts, and obſerve the frame and temper of your ſoul, what preparations would you make then?* If it ſhould be known to the Miniſter, and to all the Receivers, what time you ſpent in ſecret, in praying and ſelf-examination, would you not ſpend more time than now you do? elſe many would have a leſs eſteem of your Piety than now they have. If an

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Holy man (unknown to you) had ſtood at your Cloſet door, and overheard you pray ſo luke-warmly as you did, would you not have bluſhed that he ſhould have ſeen you at the Sacrament? and all this is known to God; and ſhould not the eye and knowledge of God affect you more, than if all the men in the world could know and ſee your heart? He ſees your *principle* and *end* more exactly than men could do, if your breaſt were all of tranſparent glaſs.

Qu. 5. *What if this were the laſt opportunity you ſhould ever have to be at Gods Table, what preparation would you make then?* If you were to do that which is of ſo great concernment, which you muſt never do more; If God from Heaven ſhould call to you the night before, and ſay, Now look well to the frame of your heart, that you go with care, and eat in Faith, and come away with profit, for you ſhall never receive more; would you then be ſo ſlight as now you are? Why, how do you know you ſhall? are you not mortal? and have you not ſeen ſome at one time at a Sacrament, that were dead and in their Graves, and their Souls in Heaven or in Hell before the next? Hath God given you a Leaſe of your Life? or hath he told you when you have one opportunity, that he will give to you another? Come then every time, as you would do, if you were ſure it were your laſt, as you are not ſure but it may be indeed your laſt.

Qu. 6. *What if you were to go from the Sacramental board to Gods Bar, from his Table to his Tribunal, what preparation would you make then?* if God ſhould from Heaven tell you, *The ſame day you do receive, the ſame day I will judge you*, the ſame day I will require

require an account of you, how you came, and why you came, and whether you did eat in faith, and drink in faith, and do all as one that did believe a Judgment, and a life to come; why this may be your caſe, and thus God might deal with you, and how if he ſhould, after you have come unpreparedly?

Queſt. 7. *What if you had been then preſent under the Croſs of Chriſt, when he was crucified, and ſeen his Wounds, and heard his dying groans, and were then to come to commemorate this death of Chriſt, what preparations would you have made then?* What if you had ſeen your Lord ſweating drops of Blood in a cold ſeaſon, and ſeen the Thorns upon his head, the Spear thruſt into his ſide, that you might have a window to look into his heart, to ſee how he hath loved you, and ſeen the Nails in his hands and feet; and were, after ſuch a ſight as this, to come unto this Table, with what affection would you then come? why, all this is really repreſented to you in this Ordinance, and ſhould be as certainly believed, as if you had with your eyes beheld it done. What affections do ſome diſcover in beholding the execution of a common Malefactor? And ſhall not we before-hand endeavour to raiſe our affections when we are to come to ſee the Crucifixion of our deareſt Lord?

Queſt. 8. *What if one that hath been damned for unworthy receiving, ſhould come unto thee from the place of Torment, and tell thee he hath found it a provoking ſin, and that which makes damnation more intolerable, to eat unworthily at the Table of the Lord, what preparation wouldſt thou make then?* It is no breach of Charity to conceive, or to conclude, that ſome that have been at the Lords Table,

Table, are now in Hell, and ſhall be there for ever: for if drunkards, ſwearers, or hypocrites, ſhall come unto this Ordinance, that ſhall not ſave them, *dying ſuch.* Chriſt himſelf that at the terrible day of his coming ſhall judge theſe men for abuſing of his Blood, hath told us before hand, that many ſuch ſhall be caſt into everlaſting torments, Luke 13. 25. *When once the Maſter of the Houſe is riſen up, and hath ſhut too the Door, and ye begin to ſtand without and to knock at the door, ſaying, Lord, Lord, open to us; and he ſhall anſwer and ſay unto you, I know you not whence ye are,* ver. 26. *Then ſhall ye begin to ſay, We have eaten and drunk in thy preſence, and thou haſt taught in our ſtreets;* As if they ſhould ſay, Lord, we think it ſtrange to find the Gates of Heaven ſhut againſt us; we think it ſtrange that we that have been thy hearers, and have been at thy Table, that thou ſhouldeſt not know whence we are, that thou ſhouldeſt not approve us, nor receive us: But Chriſt again replies, ver. 27. *But he ſhall ſay, I tell you, I know you not whence you are, depart from me ye workers of iniquity:* As if he ſhould ſay, I told you once before, that I did not know you, love you, nor approve you; and though you plead your outward Church-priviledges of hearing and receiving, yet I tell you once again, I know you not; go get you gone, go, get you down into eternal torments, depart, depart: You were Profeſſors of Piety, but you were Lovers and Workers of iniquity. Now, ſuppoſe one that thou haſt known and ſeen at this Table with thee, that hath died in his ſins, and been damned for them, and hath been in Hell a year or two ſuffering the Vengeance and the wrath of God for this, as

for

for his other ſins, ſhould he come to thee and tell thee, I have known ſince I departed out of this life, in which thou now doſt live, what is the puniſhment that is due unto unworthy Receivers, for I have have felt it; believe me, *though a damned Soul*, for I have felt it; I ſuffer much for my unjuſt dealing with men, but I ſuffer more for my unjuſt medling with the Blood of Chriſt; I ſuffer much for my exceſſive uſe of Proviſions at my own Table, for my gluttony and drunkenneſs, but I ſuffer more for abuſing of the Body and Blood of Chriſt in the Lords Supper, when I was upon the Earth. Or ſuppoſe he had been an Hypocrite that is now in Hell for this ſo hainous crime, and ſhould come and tell thee, When I was in thy capacity of life; when it was my time to live where thou now doſt, I was admitted to the Lords Supper, as now thou art, and I gave as good account unto the Miniſter (as to words and expreſſions) as thou haſt done; I told him I was convinced of my loſt eſtate, that I was weary of ſin, and grieved for it, and was willing to accept of Chriſt upon his Goſpel-terms, and this I ſaid with tears in my eyes; that the Miniſter thought my Condition good, but I deceived him and my ſelf too, by lying to him; for now I find I was not willing to let ſuch a particular luſt go, that parted betwixt me and Chriſt: And the *Congregation* with whom I did receive, did think my condition to be good, becauſe they ſaw me weep when I took the Bread, and ſaw my tears run down my cheeks when I took the Wine, but they did not ſee the Hypocriſie of my heart, nor the ſin I did indulge, and would not part with at Chriſts command: But now I am under

der the ſentence of damnation, and have ſuffered more than thou canſt conceive for this my ſin; Oh, I am damned, for the abuſing of that blood that ſhould have ſaved me! I am for ever damned for dabling in that blood as an unholy thing, in which I was often intreated to have had my heart been waſhed: It is *dreadful, dreadful, dreadful!* Thou doſt not know that yet art upon the Earth, what a *dreadful* thing it is to lye in Hell, and bear the puniſhment that is inflicted upon unworthy Receivers. After ſuch an admonition as this from a damned Soul, what preparations wouldeſt thou make? why, the Miniſters of God do tell thee ſo, and why wilt thou not credit our Doctrine as much as the words of a damned Soul! Nay, God himſelf doth tell thee plainly in his Word the greatneſs of this Sin, and the puniſhment thereof, and wilt thou not believe the true eternal God before a damned Reprobate? or ſhall not the words of that God that ſhall judge thee, affect thine heart, and make as deep an impreſſion upon thy Soul, as would the words of one that ſhould come to thee from amongſt the damned?

Q. 9. *What if Chriſt ſhould call from* Heaven, *as he did to* Saul *in another caſe*; Saul, Saul, *why perſecuteſt thou me? So what if he ſhould call to thee while thou art eating, or while thou art drinking at his Table*, Sinner, Sinner, *why prophaneſt thou my blood? and ſhould mark thee out, and make thee known, what prepartion wouldeſt thou make then?* When Chriſt was upon the Earth, eating with the Twelve, he ſaid, *Verily I ſay unto you, that one of you ſhall betray me*: Oh what an amazing word was this! how did it fill their hearts with fear and ſorrow, *yet* not knowing who was the man that ſhould

ſhould do this! How did they look one upon another! and ſaid one by one, *Lord, is it I?* and another, *Lord, Is it I?* and were very inquiſitive to know who was the man that ſhould do this ſo heinous fact; whom the Lord diſcovered by a ſign, *He that dippeth with me in the diſh, the ſame ſhall betray me*, that is the man, that is the Traitor.

So, if while the Congregation is met to commemorate his death, Chriſt ſhould cry from Heaven, ſaying, There is one amongſt you that is prophaning of my blood, that is unworthily eating of my Body, that is come hither in his ſins; how wiſtly would they look upon one another, with paleneſs in their faces, and fear in their hearts, not knowing who ſhould be the perſon that is doing this? one ſaying within himſelf, *Lord, I hope it is not I*; and another, *Lord, I hope it is not I.* No, ſaith Chriſt, it is *yonder* man that hath now the bread in his mouth, or *yonder* man that ſits in yonder ſeat, and is now taking the Cup into his hand, and drinking of it; this is the man, have him out from among you: If this ſhould be the courſe that Chriſt would take, what preparation wouldſt thou make then? how narrowly wouldſt thou ſearch thy heart? how fervently wouldſt thou pray before thou comeſt, that thou mighteſt not be the perſon that Chriſt ſhould thus cry out againſt from Heaven; nor thus ſhame thee before the publick Congregrtion? Why, though Chriſt doth not thus for the preſent, yet he will diſcover the ſinner, and publiſh the ſin, at a more *dreadful day, and before a greater Congregation*; when all the World ſhall be gathered together, and before them all, he ſhall lay this unto thy charge,

charge, before Angels, Men and Devils: *This is the man that did carelesly come unto my Table, and did prophane my holy Institution, therefore take him Devils, and drag him down with you into eternal torments, and cast him into the Lake of Fire, where he shall suffer the vengeance of eternal burnings, for his bold adventure in coming unprepared, and in his sins unto my Table: Devils, take him with you, for he shall never come into my Kingdom.*

These questions I would desire you with greatest seriousness to propound unto your self when you are to approach to this solemn duty, and find your heart to be slight in, and backward to proportionable Preparation to the weightiness of the work.

CAP. IX.

Containing some Directions to get our hearts rightly disposed for the receiving of the Lords Supper.

HAving thus far proceeded in proving it your important duty, to prepare your hearts for this Ordinance, and laying down some serious Questions for quickning you thereunto; I next come to give you some Directions what you must do, that your receiving may be acceptable unto God, and profitable unto you: And they are these four:

First, *Search your own heart, enquiring narrowly into the state of your Soul, how it is betwixt God and you.*

Secondly, *Solemnly conſider ſuch things as have a tendency in them to diſpoſe your heart thereto.*

Thirdly, *Fervently pray to God before you go, that you may receive worthily when you are there.*

Fourthly, *Seriouſly diſcourſe with ſome* (if you have opportunity) *about ſuch things that may conduce to raiſe your Affections and quicken your graces before you go.*

Firſt, *Strictly ſearch thine own heart,* 1 Cor. 11. 28. *But let a man examine himſelf, and ſo let him eat of that Bread, and drink of that Cup.* The word ſignifieth a diligent and narrow ſearch into the Nature and Properties of the thing, that is the Object thereof, as a Goldſmith proves the goodneſs of his Mettal. Now, Chriſtian Reader, for thine help therein, I would adviſe thee to put ſuch queſtions as theſe unto thy ſelf, and after due deliberation with thy ſelf, and prayer unto God, that *he would diſcover the ſtate of thy ſoul unto thee,* give in a true and ſerious Anſwer, *as one that knows thou muſt again be called to an account, and be examined by God himſelf at the laſt day.*

Queſt. 1. *Have I a principle of ſpiritual life, or am I yet dead in Treſpaſſes and Sins?* O my Soul! the work thou art intending at a Sacrament, it is lively work; and if thou art dead thou canſt not do it: thou art to go feed upon the bread of life, and if thou art dead thou canſt not do it. Thou art to feaſt not only *with,* but *upon* the Lord? but if thou art dead thou canſt not do it. I find it recorded in *Numb.* 9. 10, 11 If any man was defiled by reaſon of a dead body, he was not to eat the Lords Paſſover till the ſecond Month. How much more unfit am I to eat the Lords Supper, if yet my *heart* be

be dead, *not only dull, but dead*; there is no converſe between the living and the dead; dead men do not converſe with living men; and a *dead heart*, altogether void of ſpiritual life, *cannot converſe with a living God.*

In order therefore to the diſcovering of thy ſpiritual life, I will propound theſe following Enquiries, to which give in thy anſwer ſeriouſly, as in the fear of God; and ſolemnly, as in the preſence of that God that doth ſearch thy heart, and know thy ſtate, and let thy Conſcience make reply as thou wouldeſt do if thou waſt now to dye.

Firſt, *Haſt thou ever had any ſpiritual ſenſe of things, good and evil?* Didſt thou ever *ſee* the excellency and the beauty of Chriſt, and the vileneſs and deformity of ſin? Is Chriſt moſt lovely, and ſin moſt loathſome in thine eyes? Didſt thou ever *taſte* ſuch ſweetneſs that there is in Chriſt, in a Promiſe, or in Communion with God, that it makes thee chooſe Chriſt, embrace a Promiſe, prefer Communion with God above all things in this World? or *didſt* thou ever taſte ſuch bitterneſs in ſin, that makes thee loath it, and unfeignedly willing to leave and to forſake it? once thou hadſt no reliſh in ſpiritual things, but haſt thou now? time was when thou didſt taſte ſweetneſs in thy ſin, when thou didſt delight therein: but is it as bitter to thee now, as then it was pleaſant and delightful? Thou haſt had an *ear to hearken* to the Temptations of the Devil, the Flatteries of the World, to Sinners enticing thee to Sin, to the corruptions of thine own heart, calling thee to yield to all theſe: but thou hadſt not an ear to liſten to the Motions of the Spirit of God, nor to

the voice of the Miniſters of God, nor to the voice of the Mercies, nor the Judgments of God, nor to the voice and cry of thy own Conſcience; but now thou art deaf unto the former, the Devil calls, but thou wilt not hear, and Sinners call, but thou wilt not hearken; and thine ears are open to the latter, if God calls, thou ſayeſt, *Speak Lord, thy Servant heareth*: if the Spirit whiſpereth to thy Heart, thou perceiveſt his meaning, and obeyeſt, *&c.* Thou once didſt *feel* Ordinances and Duties to be a burden to thee, and groanedſt under them as a load too heavy for thee to bear, and this was when thou didſt make light of ſin: Chriſts *eaſie* yoak thou thoughteſt to be *intolerable*, but ſins *intolerable* yoak thou judgeſt to be *eaſie*; becauſe ſin was in thy heart, as (an Element) in its proper place: But tell me, doſt thou not *now* groan under the weight of ſin? doſt thou not really think there is no evil of affliction, ſo heavy as the evil of tranſgreſſion? doth it not make thee to cry out, *O wretched man that I am, who ſhall deliver me from this body of Death!* that now thou couldeſt, at leaſt ſometimes, deſire that thou mighteſt be looſed from thy body of fleſh, that thou mayeſt be freed from this body of ſin? if ſo, thou art alive.

Secondly, *Haſt thou mortified ſin, or haſt thou not?* Is ſin dead or alive? if thy ſin do live and reign, then thou art dead; if thy ſin be dead, then thou doſt live; the life and reign of ſin, and the life and power of grace cannot conſiſt in the ſame Soul at the ſame time: though ſin be in thine heart, yet thine heart is not *for*, nor *in* thy ſin; thoagh ſin be in thy affections, yet indeed Sin hath loſt thine affections; as there is

Sin

Sin in thy love, but thou doſt not love thy Sin; there is Sin in thy joy, but thou doſt not rejoyce in thy ſin; thou doſt not find thoſe flaming deſires of thine heart after forbidden things, as ſometime thou didſt; neither hath ſin that *univerſal, acknowledged* authority in thy Soul, as once it had; nor that peaceable poſſeſſion in thy heart, which once thou waſt contented to give and yield unto it; but it is even death to thee to feel theſe luſts ſo much as crawling in thy heart, though they do not rule; if ſo, then ſin is dead, and thou doſt live; if not ſo, then ſin doth live, and thou art dead.

Thirdly, *Canſt thou groan and cry unto the Lord, and will nothing ſtill thee but a Chriſt?* then ſurely thou doſt live; though thou canſt not word thy Deſires at the Throne of Grace (as New-born Babes cannot ask, but yet can cry for the breaſt) nor in ſuch language (as others) ask for Chriſt and Grace; yet thou canſt *cry* for Chriſt, and weep for Grace, and all the Creatures cannot quiet thee till thou haſt hopes that Chriſt is formed in thee: Surely they have ſpiritual life, that in this ſenſe do thus cry after Chriſt.

Fourthly, *Doſt thou grow in the Graces of the Spirit?* It may be thou dareſt not ſay thou haſt more grace, but this thou findeſt, thou haſt more deſires after Grace; *that is more grace.* Art thou indeed thankful for a little grace, but yet art reaching after more? Thou prizeſt one dram of Grace above thouſands of Gold and Silver; yet it is not a little will ſerve thy turn; doſt thou grow more weary of thy ſin; doſt thou grow more earneſt after Chriſt, and God, and Heaven? Surely growth is a proof of life.

Fifthly, *Doſt thou work for God, and Chriſt, and Heaven, and for thy Soul in a ſpiritual manner?* Spiritual Operations do diſcover ſpiritual life. Many live a natural life, that will not work; but thoſe that be ſpiritually alive, be at work, though ſome more, and ſome leſs. Doſt thou *pray*, and *labour* in thy prayers? Doſt thou hear, and take pains with thy heart in hearing? Doſt thou do thy work according to thoſe ſpiritual *Rules* which God hath given thee in his Word, or wherein thou faileſt thou art grieved for it? doſt thou work from a ſpiritual *principle* of *love* to God, and holy *fear* of him? doſt thou pray unto him becauſe thou loveſt him? and doſt thou abſtain from ſin, and watch and pray againſt it, becauſe thou wouldeſt neither offend nor grieve him? Haſt thou a ſpiritual *end* in working while thou liveſt, that thou mayeſt glorifie and honour God? Though all thy working in this manner deſerve nothing from the Lord; neither doſt thou thus labour in all thy duties, *to rely* upon them, and to take thee off from reſting upon Chriſt; yet are they evidences that thou art raiſed from the death of ſin, to a life of grace; and having life, thou muſt have *food*, and God hath prepared it for thee upon his Table, and thou mayeſt go and feed thereon. This is the firſt thing that you ſhould enquire after, as to your ſtate, whether you be ſpiritually alive.

Qu. 2. *Do I hunger and thirſt after Chriſt?* This alſo will be an evidence of your ſpiritual life: for dead men do not hunger, they do not thirſt: Say then to thy ſelf, Lo, Oh my Soul! thou art invited to a Feaſt, to a Banquet of Goſpel-dainties, to *a Feaſt of fat things, a Feaſt of Wines on the Lees, of fat things full of Marrow, of Wines on the Lees, well*

well refined, Iſa. 25. 6. Lo, Oh my Soul, Wiſdom *hath killed her Beaſts, ſhe hath mingled her Wines, ſhe hath alſo furniſhed her Table, ſhe hath ſent forth her Maidens, ſhe cryeth, upon the high places of the City; Who ſo is ſimple let him turn in hither: As for him that wanteth underſtanding, ſhe ſaith unto him, Come, eat of my bread, and drink of the Wine which I have mingled*, Prov. 9. 2, 3, 4, 5. Thus the Lord doth call thee, O my Soul! to rich and coſtly proviſions, but where is thy hunger? where is thy appetite? If I could find I hunger, I could find an *Invitation* to go, for I read my Lord hath ſaid, *Iſa. 55. 1. Ho! every one that thirſteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yea come, buy Wine and Milk without money, and without price.* And *John 7. 37. In the laſt day, the great day of the Feaſt, Jeſus ſtood and cryed, ſaying, If any Man thirſt, let him come unto me and drink.* If I could find I hunger, I can find a *promiſe* that I ſhall be ſatisfied, *Mat. 5. 6. Bleſſed are they which hunger and thirſt after righteouſneſs, for they ſhall be filled.* Come then, tell me, O my Soul! doſt thou feel an emptineſs in thy ſelf, and a want of thoſe things which alone can ſatisfie ſpiritual hungerings? Art thou pinched? Art thou pained with the ſenſe of the want of Chriſt? Art thou impatient till he come unto thee? Doſt thou think the time is long till he doth fill thee? Canſt thou take any pains that thou mighteſt enjoy him? Muſt thou have a Chriſt, or nothing will content thee? Then thou art one whom God doth call; be encouraged, ariſe and go to the Table of thy Lord. This is another thing that thou muſt enquire after, becauſe it is not only thy duty

to have life, but to have ſpiritual hungrings after Chriſt, when thou goeſt unto the Table of the Lord.

Queſt. 3. *Do I love God and Chriſt, or do I not?* If I do not love him, what have I to do to go unto his Table? If God be an enemy to me, and I yet an enemy to God, wherefore ſhould I go and bring down wrath upon my ſelf? but if I love him, why ſhould I be ſo diſmayed becauſe I am a Sinner, ſince the Lord is willing freely to beſtow all things that are here provided, upon them that love him? The more ſin I find I have, if I love him, I ſee the greater need I have to go unto him. Put then the queſtion to thy ſelf, as Chriſt did unto *Peter*, *John* 21. 15. *So when they had dined, Jeſus ſaid unto* Simon Peter, Simon *Son of* Jonas, *loveſt thou me more than theſe? He ſaith unto him, Yea, Lord, thou knoweſt that I love*——And this queſtion Chriſt put to him the ſecond, and the third time: So do thou before thou goeſt to this Supper; ask thy Soul, O my Soul! *loveſt thou the Lord Jeſus?* Canſt thou ſay, the Lord knoweth that I love him? Yet ask again the ſecond time, Oh my Soul, *loveſt thou the Lord Jeſus?* Canſt thou again with *Peter* anſwer, *Yea, Lord, thou knoweſt that I love thee?* but that thou mayeſt be ſure, enquire again the third time, Tell me, Oh my Soul! *Loveſt thou indeed the Lord Jeſus?* For there are many that be miſtaken, and think they love him, but they do not: Canſt thou therefore appeal to God, and ſay, *Lord, thou that knoweſt all things, thou knoweſt that I love thee.* I do not indeed love thee as thou haſt loved me, yet I love thee: I do not love thee as much as others

others do, nor as much as I my ſelf deſire to do, and that is my grief and ſorrow; but yet I love thee, and that is my peace and comfort: And I have theſe evidences of my love, that makes me ſay, *Lord, I love thee*, for I hate that which is a grief unto thee, and that becauſe it grieves thee. Lord, *I love thee*, for I am grieved at thy abſence, and am rejoyced at thy preſence: Lord, *I love thee*, for I love any that are like thee, that bear thy Image, and thy Stamp upon their Hearts: O my Lord, *I love thee*, for I love the place and duties where thou wert wont to warm thy peoples hearts; but if thou beeſt not there, I cannot take up contentedly with them, except I ſee thee. Lord, I do humbly ſay, *I love thee*, for I dare not deny but that I am grieved when thou art diſhonoured by my ſelf or others; though I grieve for this leſs than I ſhould, becauſe I love thee leſs than I ought. Lord, *I love thee*, for I deſire to have an heart that ſhould be willing to part with all for thee; things ſinful in themſelves at all times, and things lawful when thou calleſt me to it. Once more, I humbly ſay, *I love thee*, for I would have an heart to love, and long, and look for thy coming and appearance in thy Glory, Come away then, O my Love, (ſaith Chriſt unto thee) and commemorate the death of thy Lord whom thou doſt love. O my Soul! thy Lord doth call thee, ariſe and go unto his Table, where thou ſhalt ſee how he hath loved thee, and where thou mighteſt have thy love to him more encreaſed and inflamed. Thus thou ſhouldeſt enquire concerning thy love to Chriſt, when thou art to go unto this Feaſt of Love.

Queſt. 4. *Do I believe on Jeſus Chriſt, or do I not? Have I the Faith of Gods Elect, or have I not?* If I ſhould not eat in Faith, and drink in Faith, I ſhould not receive aright; but if I do believe, though my Faith be weak, I have a right to him, and to his priviledges which he hath purchaſed by his death, and will ſeal unto me in the Sacrament. Then turn thy ſpeech to God, and ſay, *Lord, If I do prize thy Son above all things in the World, may I then conclude I do believe?* God tells thee that thou mayeſt, 1 *Pet.* 2. 7. *Unto you therefore that believe, he is precious. If I make it my buſineſs to purifie my heart, do I then believe?* God tells thee that thou doſt, *Acts* 15. 9. *Purifying their hearts by Faith. If I take thy Son for my Lord and Saviour, and receive him upon Goſpel-terms into my heart, might I then conclude that I have Faith?* God tells thee that thou mayeſt, *John* 1. 12. *But as many as received him, to them gave he power to become the Sons of God, even to them that believe on his Name.* If ſo, then Lord, I will in obedience to thy command, do this in remembrance of thee.

Qu. 5. Once more enquire of thy ſelf, and ſay, *Have I repented of my Sins that I have committed againſt the Lord, and am I truly humbled for the ſame?* For how ſhall I behold my Saviour broken for my ſins, if my heart was never broken for my ſins? Though I do come ſhort of that degree of brokenneſs of heart for ſin, as ſome of Gods People have attained unto, yet have I *that* repentance which will prove repentance unto life? Though my tears are not ſo many as my ſins, nor my ſorrow as great as my tranſgreſſions, yet have I ſo much ſight and ſenſe of ſin, as makes me loath my

my ſelf, and abhor my ſins, and willing to forſake them; and ſeparates me from the love of them, and delight in them: Oh my Conſcience, canſt thou not bear me witneſs, that it is the breaking of my heart that I have broken Gods commands; that my mourning proceeds from love, and a ſenſe of Gods kindneſs and his goodneſs to me; that it is my unfeigned deſire to be waſhed from the filth, as well as delivered from the guilt of ſin; to be freed from the power and dominion, as well as from the puniſhment and damnation that is due unto me for my ſins; that though I did not know but Hell might be my portion, yet I would not ſin againſt the Lord? Canſt thou not bear me witneſs, that I do endeavour (though I come ſhort in my endeavours) to keep my ſelf unſpotted from the World, and that I hate the Garments ſpotted with the fleſh? That ſin in the *Temptation* to it, is grievous to me, as well as after the *Commiſſion* of it: that I do groan (though not ſo much as I ſhould) under this body of ſin, longing for the time when I ſhall be delivered from it: crying out in the bitterneſs of my Soul, Lord, when ſhall it be? Lord, when ſhall it be, that I ſhall be perfectly freed from this loathſom body of ſin, which (through thy grace) is ſo offenſive to my Soul? If ſo, then I will ariſe, and approach unto this Ordinance, where I may be aſſured of my pardon, and be furniſhed with further Strength and Power againſt my Sin. Thus thou ſhouldeſt enquire, whether thou haſt repented of thy ſin, when thou art to go and ſee what hath been done unto thy Lord, by reaſon of thy Sins. Thus far for Tryal.

Secondly, When thou haſt thus proceeded to find

find out the truth of thy grace, then next go on to ſolemn meditation, *to conſider of thoſe things which might excite and ſtir up thy graces, the truth of which thou findeſt to be already wrought in thy heart*; that ſo thou mighteſt go unto this Ordinance with lively exerciſe of grace, that all thy graces might be ready to act according to thy duty in this work: For it will be thy *Sin* to go unto the Table of the Lord with dull affections, and deadneſs upon thy heart; and it is an *aggravation* of thy ſin, if it be through want of diligent endeavour to get thy Soul affected and inflamed with love before thou goeſt. Now for thy help therein, I ſhall inſtance in ſome of thoſe things which will be fit and ſuitable objects for thy thoughts before thou goeſt, and not unſeaſonable to meditate upon while thou art there.

Firſt, Meditate and dwell in thy thoughts upon *the Love of God in the great work of Mans Redemption.* Conſider that thou waſt in a fallen and miſerable eſtate, under the Curſe of the Law, liable to the wrath of God, the Torments of Hell; under the power of thy luſts, and the bondage of the Devil; and couldeſt not help thy ſelf, nor recover thy ſelf to the happineſs from which thou didſt fall; then get thy heart affected with the love of God, who in the eternal project of his Councel, hath contrived a way for thy Salvation: And here, if thy heart be not yet affected,

1. Urge it with the *freeneſs* of this love: Conſider, O my Soul! it was free love, that God would ſend his Son to die for fallen *Man*, and not for fallen *Angels*; to take upon him not the nature of *Angels*, but the ſeed of *Abraham*. But yet conſider, O my Soul! the freeneſs of this love

to

to thee, who hath ordained thee to Salvation by the death of Chriſt, when thouſands of others are paſſed by, and ſuffered to periſh in their ſins! God might have paſſed thee by, and applyed it unto others, whereas he hath paſſed many others by, and applyed it unto thee; it may be, thy neareſt Relations have no ſhare, nor ſaving benefit by this Redemption, when there was no more in thee to move God unto this love, than there was in them: Yea, as much in thee to oppoſe and reſiſt the application of this Redemption, as was in the heart of the vileſt of the Children of men. Surely ſome believing thoughts of the freeneſs of Gods love to thee in particular, will warm thy heart before thou approacheſt to the Table of the Lord, and fill thee with deſires to be there, and the more inflame thy heart when thou art there. If yet thy heart be dull, do but ask it this one queſtion, *What wouldeſt thou have done, O my Soul! and where ſhouldeſt thou have forever been, if God had not loved thee, freely loved thee?*

2. Urge thine heart till it be affected with this Love of God, which is *ſuch pure love*; no advantage redoundeth unto God, by his loving of thee; if thou hadſt been damned, God had not been prejudiced thereby: Nay, he could have glorified himſelf in thy damnation: And if thou ſhalt be ſaved, there is no addition made thereby to Gods happineſs, for that was perfect before the world began. Oh, the difference betwixt the love of God, and the love of men! Men do love, where their love doth redound to their benefit and advantage: Yea, the love of Saints to God, though it ſhould be purely for himſelf, yet there

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is real, laſting, the greateſt benefits redounding to them thereby: but the love of God is altogether pure in this reſpect, that he is not profited by his love.

3. Urge thine heart till it be affected with this love of God, which is ſuch *manifeſt and undeniable Love*, as doth appear in ſending of his Son, 1 John 4. 9. *In this was manifeſt the love of God towards us, becauſe God hath ſent his only begotten Son into the world, that we might live through him.* Herein God doth commend his love to poor Sinners, *Rom.* 5. 8. *But God commendeth his love towards us, in that while we were yet ſinners, Chriſt dyed for us.* When *Abraham* would have offered up *Iſaac*, the Angel of the Lord ſaid unto him, *Gen.* 22. 12. *Now I know that thou feareſt God, ſeeing thou haſt not withheld thy Son, thine only Son from me.* So mighteſt thou ſay, Now Lord I know that thou loveſt me, ſeeing thou haſt not withheld thy Son, thine only Son from me. Eſpecially if theſe differences be conſidered:

1. It was poſſible for *Abraham* to have another Son, but it is not poſſible for God to have another *begotten Son:*

2. God loved his Son better, infinitely better, than *Abraham* loved his.

3. That *Abraham* was commanded by his Superiour to offer up his Son: but there could be no Law given unto God to ſend his Son.

4. *Abraham* received his Son from God, and therefore he was to be at his diſpoſal, as all his Creatures are; but Gods Son was from himſelf by eternal generation.

5. *Abraham* would have offered his Son unto his Crea-

Creator, and to God, that was his Friend; but God gave his Son for his Creatures, and thoſe that were his Enemies.

6. *Abraham* offered up his Son in purpoſe and intention, but God gave his Son to dye for us really and indeed.

7. *Iſaac* was to be offered by his Fathers hands, but Chriſt was given to be ſlain by the hands of his Enemies, that did hate him, and reproach him; therefore if *Abraham*'s love to God was manifeſted by his offering up of *Iſaac his Son*, the love of God is much more manifeſted unto us, by giving us Chriſt *his Son*; and will not ſuch manifeſt and undeniable love yet affect thy heart? Thus thou mighteſt proceed to other Properties of the love of God in ſending of his Son to ſuffer for thee, which I purpoſely omit, becauſe I would not be large.

Secondly, Meditate and dwell in thy thoughts upon *the ſufferings of thy Lord-Redeemer when he came into the world*. It will be profitable before thou goeſt to the Sacrament, to view over the Hiſtory of his Sufferings, from his Birth to his Croſs. Oh what love was this, that God ſhould give his Son, and the Son ſhould give himſelf to dye for thee! Never love like this! *John* 15.13. *Greater love hath no man than this, that a man lay down his life for his friends*. But greater love than this had the Son of God, when he laid down his life for his Enemies. But if thine heart be not yet affected, conſider,

1. The Dignity of the Sufferer: He that had the *Heavens* for his Throne, was laid in a *Manger*; The Ancient of dayes became a Babe: He that was above all, was abaſed more than all: He that was

richer

richer than any, being Lord of all; was made ſo exceeding poor, that he had not where to lay his head: He that was the wiſeſt in the World, that never man ſpake like him; was derided and laughed to ſcorn, and was reproached in all his Offices: The King of Kings, the great and only Potentate is Crowned with Thorns: The Prophet of Prophets hath his face covered, and then ſmitten, and then they reproached him, ſaying, *Propheſie who it was that ſmote thee:* To the great High Prieſt it was ſaid in ſcorn, *He ſaved others, himſelf he cannot ſave*: The moſt mighty is bound; the moſt innocent is ſcourged and condemned; the moſt lovely is deſpiſed; the Phyſitian is wounded, that the ſick Patient may be healed: The Lord dyeth for his Servants. Oh think of this, till thou feel thy heart to work in love, and to reach forth in burning deſires after him.

2. The *Variety* of his Sufferings; He that was more precious than Rubies, and all things that can be deſired are not to be compared to him; yet was ſold for thirty pieces of Silver, a goodly price that he was prized at by the ſons of ſinners, *Zech.* 11. 13. He was ſold by one, denyed by another, forſaken of all: He was buffeted and ſpit upon; a Murderer preferred before him: while he lived he was accounted a Blaſphemer, and when he dyed he was reckoned among Tranſgreſſors. I cannot tell what it was he did endure, but I can tell it was his love that moved him to it, Oh with what heart inflamed with love ſhouldeſt thou go unto that Ordinance, wherein all this is repreſented to thy faith! *O Love, Love, Love!* art thou baniſhed from my ſoul, that I do not feel thee more working in my heart

while

while I ponder theſe things within my thoughts? O my Lord, thou lovedſt me in my blood, and when I ſee thee in thy blood (if my heart were not ſo very bad) I could not but exceedingly love thee! When thou ſaweſt me in my blood, it was polluted blood; but when I ſee thee in thy blood, I ſee, I find, I feel it is love-inflaming blood.

Thirdly, Meditate and dwell in thy thoughts upon *the priviledges and benefits that were purchaſed by the death of Chriſt:* And ſurely if we may judge by the price that was paid for them, they muſt be very great. Some believing thoughts upon this Subject, would affect and warm thy heart before thou goeſt to this Table, and when thou art there. Oh what a priviledge is it to be united unto Chriſt, to be juſtified by his Blood, to be ſanctified by his Spirit, to have ſin pardoned and ſubdued, to be reconciled unto God, to be adopted now, and ſaved hereafter! All theſe be bleſſed fruits that thou wilt find to grow upon the Tree on which thy Saviour dyed; and there is much in theſe, in every one of theſe, to inflame thy Love to God and Chriſt, and to ſtir up thy heart to go unto that Ordinance, where thou mighteſt be aſſured of them, by having them ſealed to thy Soul.

Fourthly, Meditate and dwell in thy thoughts upon *thy ſin, that thou mayeſt be humbled, becauſe thy ſins were the procuring cauſe of all the Sufferings of thy Lord.* It was not for himſelf but for thee; there was no guile in his mouth, nor Wickedneſs in his heart, but *the juſt ſuffered for the unjuſt.* Thy ſins were the *Judas* that betray'd him, the *Thorns* that Crowned him, the *Spears* that pierced him, the *Nails* that faſtened him upon the *Tree.*

To

To ſee an ordinary man dying for thy faults, would it not affect thy heart? Yonder is one that is groaning, bleeding, dying for the evil I have done! Oh then, how ſhould thy affections work when thou ſeeſt the Son of God bleeding, (having his ſide opened that thou mighteſt look into his heart) when thou ſeeſt him wounded, his hands and his feet pierced; when thou heareſt him cry out with a loud voice, and ſeeſt him give up the Ghoſt, and all this for thy pride and unbelief, for thy worldlineſs and paſſion, for thy Diſobedience and Rebellion: how will this fill thy Soul with ſorrow and joy, thy eyes with tears, and thy mouth with praiſes; the one, becauſe thou haſt ſinned, the other becauſe thy Lord would dye to ſave thee from thy ſins.

And here it would not be unuſeful nor unſeaſonable, to produce the Catalogue of thy ſins, that thou mayſt ſee how far thou haſt acted, to bring all theſe ſorrows and ſufferings upon thy loving Lord: for if thou ſhalt be ſaved by his death, ſurely then thy ſins were Cauſes of his death: for it was the pardon of thy ſins, the ſanctifying of thy heart, and the ſaving of thy Soul, with the reſt of Gods Elect, that he intended *effectually to procure*, when he was lifted up upon the Croſs; but did not intend or purpoſe the certain *application* of his Death and Sufferings unto Reprobates: So that had it not been for the ſakes of Gods Elect and Choſen People, he never had expoſed himſelf to ſo great Sufferings, nor come down from Heaven, nor gone up upon the Croſs: And will not this yet affect thine heart? Conſider then what thy ſins have been before and ſince Converſion, in their *nature*, in their *numbers*,

numbers, and in all their *aggravations*; every one of which deſerved the heavy and eternal Wrath of God. Oh then, what loads and heaps of Wrath, did they all deſerve! How much more all the ſins of all the Elect of God! Oh what a burden did thy Saviour bear, when all theſe were laid upon him! What didſt thou do againſt thy Lord, all thoſe years thou livedſt in an unconverted ſtate? How many ſins didſt thou commit every Day, every Week, and every Moneth? When thou waſt in that eſtate in which thou didſt nothing elſe but ſin, when all thy thoughts were ſin, and all thy Words and Actions, all were ſin; all which, thy Lord was to make ſatisfaction for, when he was dying on the Croſs: Dear Jeſus, how unkind and cruel was I then to thee, who waſt ſo kind and merciful unto me!

But yet conſider, what thy ſins have been ſince thy Lord hath applied his Death to thee, which ſhould have engaged thee to be more holy, and to walk more cloſely with him; but *ſince* thy ſins in ſome reſpects, have been worſe than all thou didſt before thou waſt converted; for thou haſt ſinned againſt dearer love, and clearer light: thou haſt ſinned againſt that Lord that died for thee, and after by his Spirit he hath applyed his death unto thy Soul: thou haſt ſinned after thou haſt had a Pardon of thy ſin, and after he did aſſure thee of thy Pardon: thou haſt ſinned againſt the Father who did ordain thee unto life; againſt the Son that did redeem thy Soul from death, and purchaſe for thee eternal life; againſt the Holy Spirit, that hath been fitting and preparing thee to be partaker of the Inheritance of the Saints in light; thou haſt ſinned after rich and large

large experiences of Gods *goodneſs* and *mercy* to thy Soul; after thou haſt taſted the bitterneſs of ſin, and ſweetneſs of the love of God; after thou hadſt reſolved againſt thy Sin, and promiſed unto God upon thy knees, that if he would pardon thee, and tell thee he had pardoned thee, thou wouldeſt be more watchful for the time to come: God did what thou didſt deſire, but thou haſt not done that which thou didſt promiſe. Let all this then awaken thee to ſorrow and repentance, before thou goeſt to the Table of the Lord.

Thirdly, Then next proceed to *ſolemn, ſerious, fervent Prayer, and make thine Addreſſes to thy God*: For all that thou canſt think upon, and all the courſe that thou canſt take, will not affect thine heart, except the God of Heaven ſhall work them on thy heart, and cauſe them to make ſome Impreſſion on thy Soul: Then go to God, and ſay, *O Lord, I am aſhamed to think how dully I do think of theſe great affecting things: With what an hard and ſtupid heart I roll over in my mind the Death and Sufferings of thy Son: O Lord, it is time that I ſhould come to thee, that I might have ſome warmth from thee, that I might be inflamed with love; and, were it poſſible, might be turned into love, that I might be made up all of Love: O Lord, I have been trying to get my heart affected with the Death of Chriſt, and with thy love and his, manifeſted to my Soul therein; but, Lord, my heart is dull: And ſometime when the Coal begins to glow, it is covered with aſhes before I am aware: It is too great a work for me to raiſe my heart to him who condeſcended to come down for me: If I could, I would, Lord, I would, but cannot: but this I know, that if thou wilt, thou*

canſt,

canſt: Yea, Lord, I do believe that both thou canſt, and wilt; and therefore it is that I am come to thee. O Lord, the time draws near, in which I am to go unto thy Table, but ſhall the time of receiving come, before thou comeſt into my heart, to ſtir up thy graces in me, that I may be fitted to receive? True, Lord, I am unworthy, altogether unworthy of what I do deſire; but what thou doſt to any, it is not becauſe they be worthy, but becauſe it pleaſeth thee to do for thine, what they ask of thee according to thy will: I am vile, I am vile, O Lord, I am exceeding vile; but if thou wilt cloath me with the righteouſneſs of thy Son, and look upon me through his wounds, then thou wilt love me. Remember not my ſins againſt thee, but remember what thy Son hath done and ſuffered for me: thou commandeſt me in the Sacrament to remember what thy Son hath ſuffered, that I may be thankful unto thee; do thou remember what thy Son hath ſuffered, and be thou gracious unto me: that I might ſee thy ſmiles, and perceive thy love, when I am there; that I might come from thence with my pardon ſealed, my ſins ſubdued, my Soul ſtrengthened to run the wayes of thy commandments, till thou ſhalt come and take me to thy ſelf, where I ſhall ſee my Saviour in his glory, and behold my Lord that died for me on the Croſs.

Fourthly, Next I would adviſe thee (if thou haſt opportunity) *to diſcourſe with others of ſuch things that may tend to raiſe, and not to damp thy heart.* When thou haſt been taking pains with thy ſelf in ſecret; when thou comeſt from thy chamber, take heed with whom thou doſt converſe, and what thou ſayeſt: for if in ſecret thou didſt find thy love excited, thy deſires enlarged, thy faith faſtning upon Chriſt; frothy and unſeaſonable diſcourſe

diſcourſe before thou goeſt, might damp all again: or if in ſecret thy heart were dull, yet God might bleſs a word or two in holy diſcourſe for the quickning of thy heart, and raiſing of thy affections towards him: when thou ſitteſt at thy Table, or by the Fire the Night before the Sacrament, by ſpeaking *of the wonderful grace of God, the Death of Chriſt, of the benefits thereby, of hope of Heaven, of the coming of the Lord, of the glory there is above, of the Sabbath the Redeemed of the Lord ſhall keep above in the Kingdom of their Father.* When the two Diſciples were diſcourſing of Chriſts Death and Sufferings, Chriſt came and joyned himſelf unto them, *Luke* 24. 13, 14, 15. If you be two diſcourſing together, Chriſt might come and make the third, and *then your hearts will burn within you.*

Having thus endeavoured to get thine heart prepared, as thou paſſeſt from thine houſe to the Houſe of God, from thine houſe unto this Ordinance, watch over thy thoughts as thou walkeſt along, and let thine heart be working towards God and Chriſt. *Oh that I might feel the Power of Chriſts Death this day! Oh that I might have my Pardon Sealed to me this day! That I might be made conformable to Chriſts Death, ſee his ſmiles, taſte his love, and be ſtrengthned with ſtrength in my Soul:* And when thou comeſt to joyn in the Publick Solemn Worſhip, with others of Gods people, then mind the Work that is before thee, and labour ſo to behave thy ſelf in the Duty, that thou mighteſt not loſe thy pains thou haſt taken in preparing for the duty. And this brings me to the next Concluſion, to anſwer to this Caſe or Queſtion.

Under

Under what *Conſiderations* ſhould a Believer eye the Blood of Chriſt in the Lords Supper, and have his Graces drawn forth into act, when he doth ſo conſider it?

CAP. X.

Concluſion 4. Containing twenty Properties of the Blood of Chriſt.

A *Believer ſhould eye the blood of Chriſt in the Lords Supper, in the ſeveral properties, vertue and efficacy of it, till ſuitable graces thereby are drawn forth into act.*

This Concluſion conſiſts of two parts.

Firſt, *That a Believer ſhould eye the Blood of Chriſt in the ſeveral properties thereof, in its efficacy and vertue.*

Secondly, *That this eying of the blood of Chriſt muſt draw forth thoſe ſuitable graces that are to be exerciſed in the Lords Supper.*

For your help in the firſt of theſe, I would adviſe you to eye the blood of Chriſt in theſe properties, which alſo ſet forth the vertue and efficacy thereof.

1. Eye the blood of Chriſt in the Sacrament as it is a *precious blood*, 1 Pet. 1. 18, 19. *We are not redeemed with corruptible things, as Silver and Gold, but with the precious blood of Chriſt*, &c.

Now the blood of Chriſt is precious,

1. *Comparative*, by *way of compariſon*, being more precious than all the precious things in nature,

nature, as Silver, and Gold, which are vile, corruptible, and contemptible, in compariſon of the Blood of Chriſt; of no worth and value to redeem Souls, as this is.

2. *Abſolutè*; Conſider it *abſolutely in it ſelf*; and ſo the dignity and excellency of his perſon makes it ſo exceeding precious, being the blood of that perſon that was God as well as Man, *Acts* 20.28.

3. *Effectivè*, by way of *cauſality*, becauſe it doth produce precious effects: As,

1. It doth redeem precious Souls.
2. It doth make a precious People.
3. It doth confirm precious Promiſes,
4. It doth purchaſe precious Priviledges.
5. It is the meritorious cauſe of precious Graces.
6. It is the foundation of precious Comforts.

2. Eye the Blood of Chriſt in the Sacrament, as it is *ſatisfying Blood*: And this it is, becauſe it was ſuch precious blood; it was moſt precious blood, therefore it was blood of value and merit: The Law of God was tranſgreſſed, the Covenant of Works by us was violated, the Juſtice of God was wronged, and the Sinner was indebted unto Juſtice, and did owe the ſuffering of the penalty due for the breach of the Law; which was, all miſeries in this life, death it ſelf, and the torments of Hell for ever. But in the Sacrament, eye Chriſts blood as the Payment of our debt, as ſhed *noſtro bono*, for our good; and *noſtro loco*, in our ſtead. Chriſt hath endured as much as our ſins had deſerved; whoſe ſufferings were ſatisfactory, though they were not eternal, and therefore were not eternal, becauſe they were ſatis-

factory: Eternity of torment not being *eſſential* to the puniſhment due to ſin, but *accidental*, upon ſuppoſition, that the ſufferings of ſinners cannot ſatisfie: if the damned could ſatisfie Gods Juſtice by lying in Hell ten thouſand millions of years, at the expiration of thoſe years they ſhould come forth; but becauſe they can never ſatisfie, therefore they muſt for ever ſuffer.

But Chriſts blood is ſatisfying blood, becauſe it was a ſufficient price which he laid down for the redeeming of his People, *Mat.* 20. 28. Chriſt came to give his life by ſhedding of his blood, λύτρον, a ranſom, and price of Redemption for many. As when the price is paid, the Creditor is ſatisfied; ſo when Chriſts blood was ſhed, Gods Juſtice was ſatisfied, 1 *Tim.* 2. 6. *Who gave himſelf a ranſom for all*, ἀντίλυτρον, *a counter-price*; the word ſignifies a price that is paid by another, which the Offender or the Captive Perſon could not pay for himſelf; when the life of one is bought out by the death of another. Oh wonderful, aſtoniſhing love of Chriſt! that would lay down life for life; he laid down his life that we may live. Then when you ſit under Chriſts Croſs at the Lords Supper, look upon the blood you there ſee ſhed, and poured out, to be ſatisfying blood.

Thirdly, Eye the blood of Chriſt in the Sacrament, as *pacifying and reconciling blood*; and it is therefore pacifying blood, becauſe it was ſatisfying blood. If God had not been *ſatisfied for ſin*, he had never been *pacified to the ſinner*: But when ſin was expiated, God was appeaſed; *Rom.* 3. 25. *Whom God hath ſet forth to be a propitiation through faith in his blood.* 1 John 2. 2. *He is the*

propitiation for our ſins: By this blood Gods wrath is turned aſide, and he becomes propitious to believing Souls, *Col.* 1. 20. *Having made peace through the blood of his Croſs, by him to reconcile all things to himſelf.* Sin made the breach, but the blood of Chriſt makes peace betwixt God and the ſinner: *Epheſ.* 2. 13, 14. *Ye who ſometimes were afar off, are made nigh by the blood of Chriſt.* Sin ſet us at a diſtance from God, but the blood of Chriſt bringeth us nigh unto him; for he is our peace, that is, our Peace-maker. Oh bleſſed is *ſuch a Peace-maker* between God and man: 2 *Cor.* 5. 19. *God was in Chriſt reconciling the world unto himſelf.* Conſider it then as ſuch.

Fourthly, Eye the blood of Chriſt in the Sacrament, as *purchaſing blood*; by this he purchaſed his Church and People, *Acts* 20. 28. *Feed the Church of God, which he hath purchaſed with his own blood.* By this blood he hath bought us out and out, *i.e.* quite out of the hands of Juſtice, quite out of the power of the Devil and ſin; 1 *Cor.* 6. 20. *For ye are bought with a price.* But beſides the purchaſing of our Perſons, he hath purchaſed and bought by his blood all things neceſſary for grace and glory, for peace and comfort; he hath purchaſed enough to ſupply all your wants, be they never ſo many, be they never ſo great. Eye it then as purchaſing blood.

Fifthly, Eye the blood of Chriſt in the Sacrament, as *juſtifying blood*; as that which makes you righteous in the ſight of God, though you have no Righteouſneſs of your own in which you may dare to ſit before God at his Table, or ſtand before him at his Tribunal: *Rom.* 5. 9. *Much more then being juſtified by his Blood, we ſhall be ſaved from*

from wrath through him. Christs blood is your righteousness, it is imputed to you for your justification.

Sixthly, Eye the blood of Christ in the Sacrament as *pardoning blood*, as that by which you have the *full*, and *free*, and *everlasting* pardon of all your Sins. If Christ had never died, you never had been pardoned; for *without the shedding of blood there is no remission*, Heb. 9. 22. But through this blood of Christ we have redemption, to wit, the forgiveness of Sins, *Ephes.* 1. 7. *Col.* 1. 14. The blood of Christ is that which procures pardon for you, and seals the promise of pardon to you: Think on it as such.

Seventhly, Eye the blood of Christ in the Sacrament as *heart-purifying blood*; as it is a blood of *value* and *merit*, so it is a blood of *vertue and spirit*. *Adam's* blood was staining blood, and this corruption runs in a blood; but the blood of Christ is purifying and cleansing blood, *Heb.* 9. 13, 14. *For if the blood of Bulls and Goats, and the ashes of an Heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge your Consciences from dead works to serve the living God?* It must be *Physick made of blood* that must purge our Consciences, 1 *John* 1. 7. *And the blood of Jesus Christ his Son cleanseth us from all sin.* Rev. 1. 5. *Who loved us, and washed us from our sins in his own blood.* It was not only pure blood, but it is purifying blood: It was not only holy blood, but it is sanctifying blood. Oh how great was that love of Christ, that would give his pure, precious, sinless, and princely Blood, to be the Laver, in

which our filthy and polluted ſouls by dipping into it, might be made clean! Look upon it then as purifying, ſanctifying, cleanſing blood.

Eighthly, Eye the blood of Chriſt in the Sacrament, as *pleading blood*: Heb. 12. 24. *The blood of ſprinkling ſpeaketh better things than the blood of Abel.* *Abel*'s blood did plead againſt the Offender, but the blood of Chriſt pleadeth for the Believer. *Abel*'s blood did cry for vengeance, but the blood of Chriſt doth cry for mercy: Satan pleads againſt you, and the Law pleads againſt you, and in *many things*, and at *many times*, your own Conſcience pleads againſt you, all crying out to God, *Lord, this man hath had ſo many vain thoughts, and hath made ſo many dead prayers, and hath neglected ſo many Duties*; But as ſoon as ever Satan can put in his Bill againſt you, Chriſt caſts it out of the Court of Heaven, and pleadeth for you with the Father; *He hath ſo ſinned, but ſo many wounds were made in my ſide and heart for him, ſo many drops of blood I have ſhed for theſe very ſins:* Your Sin alſo doth cry againſt you, and the cry of ſin is a very loud cry, that reacheth unto Heaven, *Gen.* 18. 20. *The Lord ſaid, becauſe the cry of* Sodom *is great; and becauſe their ſin is very grievous:* Mark, *grievous ſins make a great cry*, but yet there is a louder cry in the voice of Chriſts blood, that is entred into the Heavens; if you fear the *cry of your ſin* ſhould be louder, greater, than the *cry of your Prayers*, yet be comforted, it is not greater than the *cry of Chriſts blood*, for it is pleading blood.

Ninthly, Eye the blood of Chriſt in the Sacrament, as *comforting blood*; that it muſt needs be, becauſe of all the former properties already mentioned.

tioned. It is Blood that pleadeth for you, and it is Blood that ſpeaketh peace unto you: It is blood that ſatisfieth Gods Juſtice, and pacifieth Gods anger, and therefore it is blood that might quiet your Conſcience, and comfort your heart; it is *cooling blood*; the Soul that is ſcorched with the fiery apprehenſions of Gods burning diſpleaſure might be cooled by one drop of the blood of Chriſt. The wounds of your Conſcience, and the wounds of Chriſt, brought together, will make work: The wounds of Chriſt ſhall heal the wounds of your Conſcience; your wounds are *feſtering*, *killing* Wounds, but the Wounds of Chriſt are *healing*, *comforting* Wounds. There is no ſuch ſolid laſting comfort, as that which is fetch'd from the blood of Chriſt.

Tenthly, Eye the blood of Chriſt in the Sacrament, *as heart-ſoftning blood*; as that which can diſſolve the moſt ſtony heart, as that which can break the hardeſt Sinner. This blood once applyed to thoſe that were ſo hard-hearted to ſpill this blood, I mean the *Jews*, who are hardened to a Proverb, (viz. *Do you think I am a hard-hearted* Jew,) will turn this Rock of their hearts into a Fountain of Tears; *Zech.* 12. 10. *They ſhall look upon me whom they have pierced, and they ſhall mourn for him as one mourneth for his only Son*, (that is great mourning) *and ſhall be in bitterneſs for him as one that is in bitterneſs for his firſt-born.* Oh! lay your heart a ſteeping in this blood, and try if it be not *ſoftning blood*.

Eleventhly, Eye the blood of Chriſt in the Sacrament, as *ſin-mortifying blood*; it is indeed *ſoul-ſaving blood*, but it is *ſin-killing blood*; and therefore it ſaves your Soul, becauſe it kills your Sin:

As that Phyſick ſaves a mans life which removeth his Sickneſs: That which is life to your Soul, is death to your Sin. In the Sacrament you muſt look upon your ſin, as that which was the death of your Lord; and look upon your Lord as one that is the death of your ſin: Sin drew out the life blood of Chriſt, and the blood of Chriſt ſhed, will draw out the life-blood of Sin: Here you may behold theſe two great Combatants, *both fighting, both bleeding, both dying*, and they are reciprocal cauſes of each others death: Chriſt he bleeds, and ſins it bleeds; Chriſt dies, and ſin dies: But Chriſt gets the victory, for Chriſt dieth and riſes again, and lives for evermore; but ſin once dead, liveth never more.

Oh! come caſt your ſins, thoſe curſed *Ægyptians*, into the Red Sea of Chriſts blood; and they ſhall be drowned to death, and never live to reign over you more; your Soul ſhall be ſafe by paſſing thorough this Red Sea, but your ſins ſhall fall and die therein. This blood will kill your pride, and mortifie your earthly-mindedneſs, and ſubdue all your inordinate Affections; yea, the whole body of ſin by this blood ſhall be deſtroyed, *Rom. 6.6. Knowing this, that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin.* Gal. 6.14. *But God forbid that I ſhould glory, ſave in the Croſs of our Lord Jeſus Chriſt, by whom the World is crucified to me, and I unto the World.* Chriſts Croſs is a Chriſtians Glory, becauſe it puts his Sin to open ſhame, in crucifying his luſts to death. Oh then bring your ſtrong corruptions to the blood of Chriſt, for it is a ſin-killing blood.

Twelfthly, Eye the blood of Chriſt in the Sacra-

ment,

ment, as *quickning blood:* The blood that did flow from Chriſts heart, it was warm blood; and believe me, it will warm your heart: It is *quickening blood, though it be killing blood:* It layes your ſin ſprawling within you, and dying in your heart; but it will give life unto your heart, *Joh. 6. 53. Except ye eat the fleſh of the Son of Man, and drink his blood, ye have no life in you*; If you drink it, then it will enliven you. Sin hath often deadned your heart, and the World hath often deadned your affections, but the blood of Chriſt will put life into both. The blood of Chriſt it is the life of all your *Duties*; it will make you pray with life, and hear with life, and diſcourſe of the things of God, and the life to come, with life. The blood of Chriſt is the life of all your *graces*, it will make you act faith with life, it will make you love with life, it will make you ſorrow and repent with life: The blood of Chriſt is the life of your comforts. Oh then bring your dead heart, and dull affections to the blood of Chriſt, it will quicken and enliven them, for it is an evlivening blood.

Thirteenthly, Eye the blood of Chriſt in the Sacrament, as a *blood of ſprinkling*, as a blood *applicable*, and to be *actually applyed* to your Soul; that you may ſay, Here is blood, and *it is mine:* Here is blood ſhed, and it was *for me:* Here is blood to be ſprinkled, and I hope one drop will fall upon *my* Soul: *Heb.* 12. 24. *Ye are come to Jeſus the Mediator of the new Covenant, and to the blood of ſprinkling*; 1 Pet. 1. 2. *Elect according to the fore-knowledge of God the Father, through ſanctification of the Spirit, and ſprinkling of the blood of Jeſus Chriſt.* Heb. 9. 19. Moſes *took the blood of*

Calves and Goats, with water and Scarlet-wooll, and Hyſſop, and ſprinkled both the Book, and all the People; Heb. 10. 22. *Let us draw near with a true heart, in full aſſurance of faith, having our hearts ſprinkled from an evil Conſcience, and our Bodies waſhed with pure water.* The Blood of Chriſt was ſpilt upon the Croſs, and it will be ſprinkled on your Conſcience at the Sacrament: It is not the blood of Chriſt poured out that will ſave you, but the blood of Chriſt ſprinkled on your heart, will.

Fourteenthly, Eye the blood of Chriſt in the Sacrament, as *Satan-conquering blood.* The Devil put it into *Judas's* heart to betray Chriſt, and into the Jews heart to murder Chriſt; but by his death and blood-ſhed he overcame the Devil; and when he was bleeding to death, he triumphed over all infernal fiends; *Col.* 2. 15. *And having ſpoiled all Principalities and Powers, he made a ſhew of them openly, triumphing over them in it.* And by this blood of Chriſt ſhall you be enabled to overcome the Devil: *Rev.* 12. 10, 11. *The Accuſer of the brethren is caſt down, which accuſed them before God, day and night, and they overcame him by the blood of the Lamb.*

Fifteenthly, Eye the Blood of Chriſt in the Sacrament, as *ſealing blood*; as that which was poured out, not only to purchaſe Heaven for you, but alſo to aſſure you of it. Chriſts blood ſhed upon the Croſs, doth ratifie and confirm the Covenant of Grace: *Heb.* 9. 15. *And for this cauſe he is the Mediator of the New Teſtament, that by means of death, for the Redemption of the Tranſgreſſions that were under the Firſt Teſtament, they which are called might receive the promiſe of eternal inheritance*; ver. 16. *For where a Teſtament is, there muſt alſo of*

neceſſity

neceſſity, be the death of the Teſtator: ver. 17. *For a Teſtament is of force after men are dead.* So then when you ſee Chriſts blood ſhed, remember God hath promiſed believers pardon and eternal life, and this promiſe is of force. Chriſt hath bequeathed precious Legacies to his people, and his Will and Teſtament is of force for his blood is ſhed.

Sixteenthly, Eye the blood of Chriſt in the Sacrament, as an *innocent blood*; Conſider there it was the juſt that ſuffered for the unjuſt; in his hands there was no wickedneſs, in his heart no Sin, in his mouth no guile. The Innocent bleeds for the nocent. *Mat.* 27. 4. *I have betrayed the innocent blood*; and will it not affect you to ſee innocent blood thus ſhed?

Seventeenthly, Eye the blood of Chriſt in the Sacrament, as a *copious blood*; as being ſufficient for you and all the Elect of God: As ſufficient for *you*, as if none had been ſaved, juſtified thereby, but your ſelf: There is fulneſs of merit in it, it is a Fountain, *Zech.* 13. 1. *In that day there ſhall be a Fountain opened.* Now a Fountain is,

1. *Living* water, and the blood of Chriſt is living blood.

2. It is *running* water, it is communicative, it overflows, it feeds the little rivulets; and the channels in which the blood of Chriſt doth run, are the hearts of Gods Elect.

3. It is *plentiful* water; there is but little in a Ciſtern, but abundance in the Fountain.

4. It is *inexhauſtible*, and *perpetual*! it overflows, and yet it ever flows: Such is the blood of Chriſt; Chriſt hath not expended all the vertue of his blood upon *David*, and *Peter*, and *Paul*, and the

Saints that are already got to glory; but there is enough for you, it is a copious blood, if you consider the real quantity of blood which Christ at six several times did shed. Six times Christ bled for you.

1. In his Circumcision. 2. In the Garden. 3. When he was Scourged. 4. When he was Crowned with Thorns. 5. When his hands and feet were nailed to the Cross. 6. When his side was pierced with a Spear. Thus if you consider the real quantity of his natural blood, it was much; but if you consider the supernatural efficacy and vertue of it, it was infinite.

Eighteenthly, Eye the blood of Christ in the Sacrament, as *perfecting blood:* It was the fruit of his Blood that you have any Grace, and it is the fruit of his Blood that your Grace is growing and increasing Grace. You complain your Grace is small, your Love is little unto God, your Faith is weak, and your desires feeble, and faint after Christ, but Christs blood shall make you perfect. Christ will so moisten your Grace, by laying his blood often at the root thereof, that it shall grow, and you shall go from grace to grace, till you come from grace to glory: *Heb.* 13. 20, 21. *Now the God of peace that brought again from the dead our Lord Jesus Christ, that great shepherd of his sheep, through the blood of the everlasting Covenant, make you perfect in every good work, to do his will,* &c.

Nineteenthly, Eye the blood of Christ in the Sacrament, as *cementing blood*; as that which soders the hearts and affections of Gods people one to another: We are all made to drink of one blood, which should provoke us to be of one Heart. As Christ shed his blood, and thereby manifested that

that he loved all his people; ſo when we partake of it in the Sacrament, we are engaged to love one another as he hath loved us, 1 *Cor.* 12.13. *Eph.* 2. 13,14,15,16.

Twentiethly, Eye the blood of Chriſt in the Sacrament, as *ſuch blood that maketh all you do to be pleaſing unto God.* Your beſt doings would be provocations unto God, had it not been for Chriſts dying: If Chriſt had not dyed, your very praying would have been provoking of God; it is the ſufferings, and the blood of Chriſt, that maketh all your religious duties to be acceptable unto God. This is the ſweet Incenſe, which he offers with the Prayers of Saints, *Rev.* 8. 3. Through the blood of the everlaſting Covenant, is that wrought *in* you, and *by* you, which is pleaſing in the ſight of God: and indeed in this reſpect you ſhould eye the vertue and efficacy of the blood of Chriſt in every Duty; your tears are but *puddle-water*, and your righteouſneſs but *raggs*, without this blood of Chriſt.

Thus far to the firſt part of this Concluſion, In what reſpects you may eye the blood of Chriſt in this Ordinance, for the affecting of your heart, and the exciting of your Graces, which are next to be ſpoken of for the improving of the blood of Chriſt for your comfort, and ſpiritual advantage in this Ordinance.

The Graces to be exerciſed, are chiefly;

1. Faith. 2. Love. 3. Deſires. 4. Joy. 5. Sorrow. 6. Hatred unto Sin.

CAP.

CAP. XI.

Shewing how Faith is to be exercised at the Lords Table.

1. WHen you thus consider the blood of Christ in the Sacrament, *set Faith on work.* A crucified Christ is the Object of justifying Faith; and one that hath a quick-sighted Faith, will perceive enough in the blood of Christ, whereby he may resolve his doubts, scatter his fears, supply his wants; as that which is an universal Medicine against all Soul-distempers.

Let Faith make use of this Blood in respect of { *God*, *Satan*, *Your self*.

Viz. In { *Appealing* to God. *Replying* to Satan. *Applying* it to your self.

First, When you are at the Lords Table, let your Faith be busied in appealing from this blood to God; after this manner:

Lord, of my self I am exceeding vile, even by Sin made worse than the very Beasts of the field, than the croaking Toad, or the most venomous Serpent; yet is not here precious blood, which thy Son hath shed to make me precious in thy sight? Though without it I acknowledge I am loathsome and abominable before thee; yet by it I trust I shall become one of thy Jewels,

one,

one of those that are honourable in thine eyes: Lord, be not offended, for thou thy self thus speakest of thy people, else I durst not have thought it, had I not found thee thus speaking in thy Prophet, Isa. 43. 4. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee. *O Lord, these are thy words, and I believe them, and am humbly bold through this precious blood, to apply them with it unto my self.*

Lord, I have violated thy Law, and broken thy Covenant, and most fearfully sinned against thee, yet is not here satisfying blood? I was an enemy unto thee, yet is not here reconciling blood? In this I do believe, thou art now my Friend, and my appeased God.

Lord, I was in worse than Egyptian *Bondage, a captive to the Devil, a very drudge and slave unto my lust; but is not here purchasing blood? am I not bought with it as with a price, which thy Son hath payed for my ransom? Through this I humbly trust I am delivered and redeemed, I am indeed under Soul-pressing wants; I want peace and comfort, I want love unto thee, and more holy fear and dread of thee; but is not here purchasing blood? And wilt thou be offended if I rely upon thee for supplyes, especially since I ask nothing, but what this blood hath bought and purchased for me?*

Lord, I have no righteousness of mine own, but what is as filthy rags before thee, when I would be justified in thy sight; I am ashamed of my prayers, and I blush to see my best performances, but is not here justifying blood? Is not a crucified Christ made of thee, to be righteousness to thy people? By thine assistance I fiducially will rely upon this Crucified Saviour, to make me righteous in thy pure eyes, and disclaiming all my Duties, reach forth the hand of Faith to be justified by this blood.

Lord,

Lord, I am a guilty Sinner, and my ſins are both many for number, and heinous for their nature, and aggravating Circumſtances: I have ſuch a ſinful heart within this breaſt, that I know not the man that hath a worſe: If my Fellow Communicants ſhould know my heart, they would look and ſtare upon me, to conſider that I that have ſo long profeſſed my ſelf to be thy Diſciple, ſhould yet come with ſuch a proud and worldly heart unto thy Table. I am guilty of ſins againſt love and light, againſt thy mercy and thy judgments, againſt thy Spirit and my own Conſcience; yea, againſt the very Law of nature written in my heart, that a very heathen would abhor to do what I have not bluſhed to do; yet is not here pardoning blood, that can pardon great ſins as well as ſmall, and many as eaſie as few; will not Mountain-ſins as well as Mole-hill ſins, be covered in this blood? Lord, thy Son hath dyed for theſe ſins, therefore I truſt I ſhall not be damned for theſe ſins, though by them I have deſerved greateſt condemnation. Lord, for this blood I do believe that thou wilt pardon me, and by this blood wilt ſeal my pardon to me: I truſt in this blood for a pardon, yea, in this will I truſt that thou wilt pardon me.

Lord, I am not only guilty but polluted: Sin hath as well defiled me, as it would condemn me. Lord, I have a heart as black as Hell, as filthy and unclean as the unclean Spirits themſelves, but is not here blood to waſh me, as well as pardon me? to purge me from my filth, as well as ſave me from the guilt of all my ſin? To this cleanſing blood I bring my defiled Soul, and I will believe that thou wilt wrince, and make me clean. Lord, here is blood, and what may hinder but I may waſh and be clean?

Lord, ſin hath ſtopped my mouth, and I cannot plead

plead my own cauſe before thy Majeſty, but is not here pleading blood? Let that plead for me, this is my Advocate; my ſins do plead againſt me, but here is blood that pleadeth for me, and I do believe thou wilt rather hear the pleadings of thy Sons blood for me, than the pleadings of my own ſins againſt me.

Lord, my Soul is caſt down within me, and I am often filled with thy terrors, till I am almoſt diſtracted: There are many things that do diſcomfort me; my ſins they do diſcomfort me, and my very duties as I do perform them, do diſcomfort me; but is not here comforting blood? Oh this blood is Aqua vitæ *to my ſwooning and dejected Soul, I will lay the mouth of my faith, to the bleeding wounds made in thy Son, and will ſuck and draw till my Soul is comforted.*

Alas, O Lord, my ſins have not only made me filthy, but have hardened my heart: Sometimes I may feel it to relent, and to give a little, but other whiles it is hard and ſtony within my breaſt; ſometimes I think never heart ſo hard as mine; but is not here heart-ſoftning blood? if there be not, let me go away as hardned as I came; but if there be, let me feel the vertue and the power of it, in making in me a heart of fleſh. O Lord, I will lay my heart a ſteeping in this blood, and will believe that then it ſhall be ſoftned.

Alas, O Lord, my ſins are very ſtrong and powerful within me, that ſometimes I think they do not only rage but reign, ſometimes they act ſo mightily in my heart, that I am apt to think there is nothing but ſin in my Soul, and no principle of Grace to check and to controll it: My pride is ſtrong, my paſſion is ſtrong, and my luſts exceeding mighty; but is not here

here ſin mortifying blood, that can take down the ſtrength and power of it? this blood hath ſubdued it in others, and now I will believe it will ſubdue it in my Soul!

Oh, my Lord, my heart is often dead and dull, that I cannot pray with life unto thee, that I cannot be lively in thy Service; fain I would, but lo my heart is dead, and cannot: But is not here quickning and enlivening blood? why then wilt thou ſuffer ſuch a heart to be in me? Lord, wilt thou give me leave to apply it to my ſelf, that I may be quickned to thy Service? Yea, I know it is thy will I ſhould ſo do: Now Lord my heart is warm.

Thus you may in reſpect of God, by Faith, make uſe of all the Properties of the blood of Chriſt, you may go on in all the reſt. Let it ſuffice, that I have ſhewed you how Faith may be ſet on work in the former particulars.

Secondly, When you thus conſider the blood of Chriſt in the Sacrament, *ſet faith on work to reply unto the Devil.* He will be with you at the Sacrament, to rob you of the comfort, and hinder you from that joy that here you might be filled with; but by faith in the blood of Chriſt you may reſiſt him: And whatſoever his Accuſations are, from ſome of theſe properties of the blood of Chriſt, you may put the Devil unto ſilence.

Doth the Devil caſt your ſins in your teeth, and rank them in order before your eyes? Doth he tell you of your pride, and ignorance? Doth he tell you of your formal Duties, and your want of cloſe walking with God? You may reply, *Oh mine Enemy! ſo far as there is truth in thine accuſation, I am as willing to accuſe my ſelf: yea, before I came unto this Ordinance, thou heardeſt me accuſe, and judge*

judge, and condemn my ſelf; but lo, O mine Enemy! here is blood that hath been ſhed for me, that was not ſhed for thee; here is blood to purchaſe pardon for my ſins, which was not ſhed to pardon thee: Oh, how would ſuch a believing reply make the Devil to ſlink away, and leave thee to make the beſt improvement that thou canſt of this holy Supper! What ſayſt thou, Oh thou Enemy of my Souls Salvation and Comfort? Haſt thou ought to lay unto my charge? It may be he will tell thee of the the hardneſs of thy heart; but thou mayſt reply, Becauſe I found and felt it hard, therefore I came unto this blood to have it ſoftned: What now Satan! It may be he will tell thee of thy dulneſs in thy holy duties; Thou mayſt reply, I did indeed to the grief and burthen of my Soul, find too much deadneſs upon my heart; and therefore I have brought it to the quickening blood of my deareſt Lord, and he will put life into me. What now, Oh mine enemy! Indeed there is nothing that Satan can charge upon you, or bring againſt you, but from one of theſe Properties of the blood of Chriſt, you may put him to the worſt. You may go on in any of the reſt, as you have occaſion to make uſe of them.

Thirdly, When you thus conſider the blood of Chriſt, you may *ſet faith on work, in applying it to your ſelf*; and ſtopping the mouth of your own Conſcience, clamouring againſt you at the Lords Table, or elſe rightly and juſtly accuſing of you: For conſcience may know more evil by you than the Devil can, *viz.* many vain thoughts, and inward ſinful workings of your hearts: But you may uſe ſome of theſe excellencies of the blood of Chriſt, upon grounds ſufficient to quiet and to allay

allay it: After this manner; *Thou telleſt me, Oh my Conſcience, of ſuch blaſphemous, vain, diſtracting thoughts! and I do ſubſcribe unto thy accuſations; But lo, Oh my Conſcience! here is blood that hath ſatisfyed God, and wilt not thou be ſatisfyed? Here is blood that hath reconciled God unto me, notwithſtanding thoſe my ſins; and Oh my Conſcience, wilt not thou then be reconciled unto me? For the ſake of this blood, God is at peace with me, and wilt thou not?* Thus may you procure peace of Conſcience, and upon laſting grounds go away with a firm peace concluded betwixt your ſelf and your ſelf.

Let Faith make particular application of this blood in all its vertues and efficacies, and ſay, *Look here, Oh my Soul! Here is pardoning blood, and it is thine; Here is quickning, ſoftning blood, and it is thine; here is juſtifying, ſanctifying, pleading blood, and this belongs to thee.* Thus for the drawing forth of faith, to do its work at the Lords Supper.

CAP. XII.

Shewing how Love, Deſire, and other Graces are to be exerciſed in the Sacrament.

II. WHen you thus conſider the blood of Chriſt, then draw forth *holy Love* to do its part, as Faith hath done its. And indeed, when Faith goeth thus before, it will be more eaſie to act all the reſt. Let but Love ſee with Faiths Eyes,

Eyes, and it will quickly be inflamed. Let Faith make application, and love will quickly feel the benefit of it, and ſhew it in its actings: Oh how will Love flutter in your breaſt, when it ſhall behold *that* precious blood that did reedeem you, and reconcile you unto God! Oh then beſpeak your Love for God and Chriſt: *Look here, O my Soul! what love was this in God, to give his Son for thee! what love was this in Chriſt, to give his life and blood for thee! precious blood for a vile and worthleſs ſinner! O! look again, O my Soul! here is pardoning blood for thee a Sinner, here is ſoftning blood for thee an hardned Sinner, and here is reconciling blood for thee, who waſt once an Enemy to God. Oh what Love is this! Oh never love like to this! Hath God and Chriſt thus loved thee, O my ſinful Soul! and wilt not thou love him back again? Hath God ſent his Son to die, and ſaid unto him, O my well-beloved Son, go and die for yonder ſinner, and thereby commend my love unto him. O Lord, this Love of thine doth overcome me! O Lord, thou haſt out-loved me, if now my love were better, thou ſhouldeſt have it, but ſuch as it is thou ſhalt have it: Make it more, and make it better, and ſtill it ſhall be ſet upon thee. Oh my Soul, canſt thou behold juſtifying blood, and not love him that ſhed it for thee? Canſt thou behold precious, quickning, ſoſining blood, and not love him that laid it down to quicken, and to ſoften thy heart, and redeem thee from Hell, and Sin, and Wrath.*

III. When you thus conſider the blood of Chriſt, then *let deſires be upon the Wing*, to fetch in unto your Soul ſuch things that this blood, by its efficacy and vertue doth purchaſe and procure. *O! here is pardoning blood. Oh that I could have the pardon*

pardon of my ſins! Here is ſealing blood: Oh that I could have my pardon ſealed and confirmed to my Soul! Oh that now my ſin might be ſubdued by this blood! Oh that now my dull heart might be enlivened by this blood! Oh that now my wounded ſoul, and troubled Conſcience, might be healed and comforted by this blood! Oh that now I may receive more degrees of love to God, and faith in Chriſt, which this blood hath purchaſed for me! Oh that now my poor diſtreſſed Soul may have rich experience of this ſoftning, quickning, healing vertue of the blood of Chriſt, which he hath ſo willingly, and ſo freely poured out for me.

IV. When you thus look upon the blood of Chriſt, *let your Soul rejoyce in God*; and call upon all the powers of your Soul to joy and to delight in God and Chriſt. Oh! *Can you think* that by this blood you are juſtified and pardoned, and not rejoyce? that you are redeemed and reconciled by this blood, and not rejoyce? Is it *poſſible* you ſhould feel the quickning power, and comforting influences of this blood, and not rejoyce? Is it *poſſible* you ſhould believe that this blood is pleading for you, and not rejoyce? *O Lord, my Soul doth joy in thee; my Soul doth magnifie the Lord my Redeemer: Oh how good is it to be here! Oh what comfort is this my Soul is thus delighted with! Oh what joy is this I feel ſo warm about my heart! There is no joy like unto it; I never found any like unto it.*

V. When you thus conſider the blood of Chriſt in all thoſe excellencies, Oh then *be grieved that you have ſo long neglected it!* that you did that which was the cauſe why precious blood was ſpilt; that you ſhould thruſt your Sin into his ſide, to fetch this blood from his very heart. *Oh Lord, was I the cauſe this blood was ſhed? was it*

my

my pride, and vain-glory, that did ſet a Crown of Thorns upon this Crucified bleeding Chriſt? Was it my unbelief, and my apoſtacy from God that broathed his bleſſed heart, from whence I ſee theſe ſtreams of blood ſo plentifully guſhing forth, that I may be waſhed therein, and juſtified thereby? What, was I the cauſe of it, and yet, muſt I have the benefit of it? Did Chriſt ſuffer me to murther him, and ſtab, and pierce his very heart, and then pardon me, and ſave me when I had done? O Lord! My Soul is grieved, my heart is ſorrowful: O that I had never ſinned! Lord, I hope if my ſins were undone again, I ſhould never do them. Oh that ſince this blood is ſhed, it might fall upon my heart, that it may be diſſolved into tears! Oh that my eye may weep, when I ſee my Saviours heart to bleed! Oh that my heart may be rent aſunder, when I ſee my Saviours fleſh to cleave aſunder, that this blood may iſſue forth.

Is this blood ſuch quickening blood? Then, *Lord, I am aſhamed that my heart hath been, and is ſo dull; that I have brought ſuch a dead heart to behold my dying Lord: But if it be a quickning blood, then, O that I might feel and find it to be ſo!*

Is this ſuch pleading blood? Then, *Lord, what did I mean, when I did plead ſo long againſt it? When I framed arguments and excuſes to keep me from coming under the power and influence of it!*

Is this indeed ſuch mortifying Blood? Oh then, *what did I do when I did neglect to bring my luſts unto it, but to conſult how they may live, when Chriſt had dyed that they may be ſubdued!*

Is there ſo many precious excellencies in this Blood of Chriſt? *Oh ſinner, wretch, and fool that I was, that did preſer any thing, every thing ſo long before it, and have ſo often trampled it under foot.*

But

But muſt I joy and ſorrow too? Will not either ſorrow keep me from rejoycing, or rejoycing prevent my ſorrowing? No, both theſe *may* be, both theſe *muſt* be; this mixture, medly of affection, doth well become a Believer at the Lords Table. You may mourn that your ſins did put Chriſt to death, and yet you may rejoyce that Chriſt hath, would die for your Sins.

VI. When you thus conſider the Blood of Chriſt, then let your Soul *hate and abhor your ſin that was the cauſe of its effuſion*, and would have hindred (if mercy had not prevented) its effectual, timely application. Oh that now your heart might riſe againſt your ſins, and that you might hate them while you live, with a perfect and implacable hatred! You do not love to ſee the Knife that killed your Friend, and will you love to think upon that Sin that killed your Lord? Or will you ever do it with delight? *Oh! hadſt thou any Love unto thy Lord, Oh my Soul! thou couldſt not then but hate thy Sin. Oh now my Soul! be wrought up to a heightned reſolution, with greateſt indignation and abhorrence to caſt away thy Sins. Now, Lord, I ſee that thou haſt loved me, and I will hate my ſins; and the more I taſte of the ſweetneſs of the blood of Chriſt, the more thou wilt cauſe my Soul to hate my ſin.*

Thus I have given you my thoughts for your ſatisfaction in this queſtion, How you ſhould conſider the blood of Chriſt in the Sacrament, and have your graces exerciſed when you ſo conſider it?

CAP.

CAP. XIII.

Concluſion 5. Shewing the neceſſity of Examination after the Sacrament.

THat ſuch as are partakers of the Lords Supper, ſhould enquire after participation, what benefit they have received thereby.

There are ſome that before the Duty, take no pains to prepare themſelves, and after the Duty do not reflect how they went, nor enquire what is that they got: *After-Reflection* is neceſſary as well as *Previous Examination.* What good have I got? ſhould be a queſtion we ſhould put to our ſelves after every Duty we do perform. Had I any warmth of affection in it? Have I any more love to God, more deſires after him, more ability to duty, to bear affliction, to reſiſt temptation, to walk with God? This you ſhould do after every Prayer you make, after every Sermon you hear, at the end of every Sabbath, and after every Sacrament you receive. For want of this reflection, theſe evils follow.

Firſt, For want of this, many *think they be better, when indeed they be the worſe.* For want of ſtrict and narrow examination *before* the Sacrament, they think they have faith in Chriſt, love to God, and repentance for their ſins; but what they had was but a counterfeit of Faith and Love, and other Graces, as Hypocrites may have: So for want of reflection *after* the Sacrament they might think they had ſome workings of Faith, and Love, and ſorrow for Sin, and Joy in God; and yet it was

was not ſo, but ſomething like to theſe, as Hypocrites might ſometimes have in their attendance upon God at his Table, and in hearing of the Word, and other Duties. Hypocrites might ſhed many tears at a Sacrament, and might have ſome flaſhes of Joy through a falſe apprehenſion that this Chriſt did dye for them, and hath applyed his blood unto them, and that they are partakers of the benefits of his death, as Grace, Pardon, Hopes of Heaven, *&c.* and yet ſhall be for ever damned, for not having any of theſe in truth and in reality; and this miſtake is very dangerous, and oftentimes pernicious: In as much as it doth ſtrengthen the *preſumption* of theſe mens hearts, when they do think their Faith is ſtrengthned, and are more confirmed in their falſe hopes of Heaven and Eternal Life, and often go away rejoycing at the thoughts of their good condition, and yet might lye for ever roaring amongſt the Damned, for their folly and miſtake; and might bleſs God for that which they thought they received from him at the Sacrament, and yet might be for ever caſt from God, becauſe they had not that grace which they thought they felt working in their hearts therein: therefore after-examination is neceſſary.

Secondly, For want of Examination after the Sacrament, *you will be kept from after-humiliation, and repentance for your ſins committed at the Table of the Lord.* If you did review and look back upon the frame of your heart, and find you have miſcarryed in your work, and management of your Duty, you ſhould ſee what cauſe you have of lying low before the Lord for ſo great a Sin, as to get no good by ſuch an Ordinance, that tends ſo much

much to promote the work of Grace in the hearts of them that come worthily to the ſame. Your Heart, when the Miniſter broke the Bread, was not broken for your Sin; When you took the bread, your heart was dull and dead, and did not reach forth the hand of Faith, to lay hold upon Chriſt and his Benefits, and apply them to your ſelf, and ſo did play the Hypocrite before God and your fellow Communicants: When the Wine was poured forth, and you ſaw how Chriſt did ſhed his blood for ſinners, you could not drop a tear for your Sins that cauſed it; or if you did, it was not from a heart ſenſible of your Sin, or of Gods love unto your Soul; when you took the Cup and drank thereof, you did not remember Chriſt as you ſhould have done: And while you were preſent at this Table, your mind was filled with diſtracting thoughts, and your thoughts were wandring, when they ſhould have been fixed upon God and Chriſt: And how ſhall you be humbled for this, if you do not reflect that you are guilty of ſuch Sins? And how ſhall you confeſs this before the Lord upon your Knees, when you do not afterwards conſider how it was with you at that time? And how great a Sin is this, and how bad is your heart, neither to be affected at the Table of the Lord, nor to be afflicted in your Soul after you are gone, that it was not ſo with you! This was your Sin while you were there, that you got no good thereby; and this is alſo your Sin, that you do not bewail it when you come away: Whereas it ſhould be lamented from one Sacrament to another, that your heart was indeed ſo bad and out of frame, when it ſhould have been Delighting in God, and

Loving of God, and Sorrowing for your Sin.

Thirdly, For want of exxamination after the Sacrament, *you might receive good and not perceive it, nay, perhaps deny it.* As many have Grace, and yet think they have none, ſo many here might receive good, and yet think it is not ſo: you go away and ſoon forget the workings of God upon your heart, and the workings of your heart towards God; and ſo are tempted to believe it was no otherwiſe with you, than it may be with Hypocrites in this Ordinance: And becauſe you do not ſeriouſly conſider, and faithfully keep in your remembrance the experiences you had from God, while you were there, you yield to this temptation when you are come away.

Fourthly, For want of reflection after the Sacrament, *you are not ſo thankful after the duty is done, for what you did receive, as elſe you would be.* Many Hypocrites go away and rejoyce when they ſhould mourn; and many gracious Souls go away and mourn, when they ſhould rejoyce; and *both* becauſe they do not afterwards reflect upon the inward working of their Hearts; to judge of them according to what indeed they were. God did come into your heart and humble it; God did come into your heart and break it; God did come into your heart and cauſed it to abhorr your Sin, and to long after Chriſt, which you ſhould remember while you live, to adore the Riches of his Grace, that he ſhould look upon ſuch Sin and Duſt as you are, and cauſe you to feel ſuch operations of his Spirit, that every time you go into ſecret, you ſhould give him thanks for theſe his workings upon your heart: But how ſhall this be done, if you do not often reflect how it was with you when you were there? Fifthly,

Fifthly, For want of reflection after the Sacrament, *you will often times take up with the bare performance of the duty, and reſt in the work done*; and reſt ſatisfied that you have eat and drunk at the Table of the Lord; though you have not eaten the fleſh of Chriſt, nor drunk his blood: and it is too great a ſign that you reſt in the work done, when you do not conſider afterwards how you have done it, nor enquire, Did I pleaſe the Lord while I was eating? did I pleaſe the Lord while I was drinkiing at his Table? Did I eat in Faith, and drink in Faith? Did I find God coming down into my Soul by his Grace and Spirit, and my Soul aſcending up to God by faith and love?

Sixthly, For want of this reflection after the Sacrament, *you will not be ſo earneſtly deſirous after renewed opportunities of receiving, nor have ſuch longings in your Soul to come again.* One would think that the entertainment which God gives unto his People at his Table, the ſmiles that there they ſee in his face, the love that there they perceive to be in his heart, and the favours there they receive from his hands, ſhould ſtir up in their hearts ſuch earneſt breathings as theſe. Oh when might I come again! Oh when ſhall I be thus refreſhed again! Chriſt was exceeding ſweet unto my Soul, his comforts were delightful to my heart: Oh when ſhall I return again unto his Table, that I might have more of that which on ſuch a day I found! But if this be ſo much out of your thoughts, the other will be too much out of your deſires.

Seventhly, For want of this reflection after the Sacrament, *you will be leſs experienced, and leſs acquainted with the workings of your own hearts.* If

you reflect upon what your heart did promiſe when you were there, and how you have come ſhort of your promiſe, how your heart did work in hatred unto ſin, and how afterwards (if it be not ſtrictly watched) it will be ready to conſent and yield unto it: if you thus compare your ſelf, what you are at the Sacarment, and what your heart would be if not heedfully obſerved afterwards, you would be more acquainted with the deceitfulneſs of your own heart.

Eighthly, For want of this reflection after the Sacrament, *you will be fuller of doubts, and more empty of comforts than elſe you would be.* Somtimes God did ſo Powerfully work upon your heart when you were at his Table, in drawing forth your love to him, your hatred to, and ſorrow for your ſins, that you could not deny that you had grace: But at another time you might loſe the ſence of this, when it might not be ſo with you, and then the Devil doth aſſault you, to perſwade you that you have no grace, becauſe now you do not feel the workings of it; but if you would reflect how it was with you ſuch a time at the Sacrament, you might repell this temptation: Though I do not *now* find the lively workings of my love to God, yet at *ſuch a time* in the Sacrament I did: though *now* I do not find my heart to break, but is dull and out of frame, yet *ſuch a day* in the Sacrament I did: Then I found my ſins my burthen, and the breaking of my heart: Then I did feel my heart to burn in love to God and Chriſt; and this will help to reſolve your preſent doubts, and to expell your preſent fears, and to reſiſt this temptation of the Devil: But if you do not reflect, you might loſe ſo good an evidence of the truth of your grace.

Ninthly,

Ninthly, For want of this reflection after the Sacrament, *you will be a grief to the Spirit of God*, whether you did meet with God or no; whether it was well or ill with you when you were there; *If you did meet with God*, and if he did comfort your heart, or humble you for ſin, and do not reflect, you grieve the Spirit of God, that he was ſo kind and loving unto you, and you ſo ſoon forget it, to be thankful for it; *If you did not meet with God*, and do not reflect, you grieve the Spirit, that though he abſented himſelf from your Soul, you do ſoon forget it to be humble for it.

Tenthly, It argues your end *was not ſo right as it ſhould have been*; had you aimed indeed at Communion with God, and encreaſe of Grace, would you not inquire whether you had attained your end?

Eleventhly, It argues *great careleſneſs of heart*, and too great a ſlighting of the benefits of the Sacrament; did you eſteem them, you would inquire whether you had enjoyed them.

Twelfthly, It argues *you are not ſo wiſe for your Soul, as you are for your Body*; not ſo wiſe for the things of Heaven, as for the things of this World; for after you have been trading for the things of this Life, you will caſt up your accounts to ſee what are your gains, and what is added to your ſtock.

Thirteenthly, This will *provoke God in after-duties to withdraw from you*, and to deny that to you in following Ordinances, which you would not ſo much as inquire whether you had got in former Duties.

Fourteenthly, *You may decline in Grace, and be*

on the losing hand, and not easily and quickly perceive it, and fall into a frame of dulness before you are aware.

Therefore let it be your constant practice, as to examine your self before, that you may know your fitness for this Duty; so examine your self afterwards that you may know whether you are the *better* or the *worse* by this Duty; for every one is made better or made worse by coming to the Lords Table. Physick makes the Body better or worse: All Gods Ordinances will have their operation; The Word is a savour of life or death to every one that hears it. 2 *Cor.* 2. 15, 16. So many are the worse by coming to the Lords Table, 1 *Cor.* 11. 17. *You come together not for the better, but the worse*: That you are not better, is *satis culpabile*, sufficiently blame-worthy; but that you are the worse, this is *mali auxesis*, the aggravation of your sin. *Grande id nefas, quando medicina non modo non proficit ægro, sed in venenum vertitur.* It goes ill with that man whose Food and Physick is turned into Poyson, and proves to be his bane; not for his profit, but his detriment.

Here for your satisfaction, I shall enquire after these things.

1. *What are the causes that some go to the Lords Table, and receive no benefit thereby?*

2. *How may a believer know when he doth receive benefit thereby?*

3. *What must a believer do, if upon this search he findeth some advantage by this Ordinance? And what if he do not?*

CAP.

CAP. XIV.

Containing the Reaſons why ſome receive no benefit by the Lords Supper.

THE Reaſons why ſome are not the better by going to the Lords Table, are ſuch as theſe:

Firſt, Becauſe *they are not habitually prepared for it*; they have not thoſe neceſſary qualifications, nor habitual Graces, that *muſt* be in that mans heart that ſhall be benefited by the Sacrament; they had no life, and therefore are not capable of growth and nouriſhment: Growth of grace ſuppoſeth truth of grace: They that have not firſt received a *whole* Chriſt in the Goſpel in all his Offices, cannot receive a *broken* Chriſt in the Sacrament: They are not united unto Chriſt, and where there is no union, there can be no communion; they are not ingrafted into Chriſt, and therefore they receive no fruit from the Croſs of Chriſt. All the benefit that muſt come in by the Sacrament, muſt be by the exerciſe of grace, of faith, and love, and ſorrow for ſin, *&c.* but they that have it not, cannot exerciſe it.

Secondly, Becauſe *many that are habitually prepared, may be too ſlight in actual preparation:* They did not ſeriouſly, throughly ſearch their hearts and lives, nor enquire after their ſins and wants: they do not ſolemnly, but ſlightly pray to God before-hand: They do not quicken their hungrings after Chriſt, nor go with great, believing

expectations of receiving great things from God in this duty.

And God will check you at this Table, by withdrawing himſelf from you, for your neglect before you came. It may be you were buſie about the World, when you ſhould have been preparing for your Duty: It may you were in your Shop, when you ſhould have been in your chamber, or your cloſet: It may be God ſaw you reading your Account book, when you ſhould have been reading the Hiſtory of the death of Chriſt in the book of God, and ſhould have been ſtudying the book of your own heart; God ſaw you thinking of the World, when you ſhould have been endeavouring to have warmed your heart in the believing thoughts of the Love of God, in the great tranſaction of mans Redemption.

Thirdly, Becauſe *after diligent actual preparation, you have reſted in your foregoing duties, and expected that for your preparations ſake, which you muſt only receive for Chriſts ſake.* It is hard to make diligent preparations, and then deny them when we have done, and expect all through Chriſt; and after our moſt ſerious preparations, to acknowledge them as nothing, and that it will be free Grace if God diſcover himſelf unto us at his Table. Sometimes you may obſerve, that after greateſt enlargements in ſecret preparation, you have been moſt ſtreightned in the duty: Not that God is diſpleaſed with your diligence in preparation, but that you lay too great a ſtreſs upon your previous duties, and mounted them up above their place, and would have made a Chriſt of your duties, and would have detracted from the merits of Chriſt, in hoping that from God, becauſe

becauſe you had prepared, which you muſt only hope for, becauſe Chriſt hath dyed: Not but that you may, and ought to look after your Prayers which you make, and ſee what returns the Lord doth give you; but there is a difference between an expectation of good things from God *according* to your prayers and preparations; and between an expectation of good things from God *for* your prayers and preparations; and yet you may diſclaim this in word, and in your heart ſecretly too much rely upon them.

Fourthly, Becauſe *God is offended that ſome ſweet and ſecret ſin is too much favoured.* Though there might be no reigning ſin in you which is inconſiſtent with the ſtate of grace, yet there might be too much connivance and favour ſhewed to ſome particular Sins: The reaſon why God ſmiles no more upon your Soul at his Table, may be, becauſe you frown no more upon your Sins. God ſhews no more mercy to you at his Table, becauſe you ſhew no more ſeverity againſt your Sin; and muſt not God take it unkindly when you come to commemorate the death of his Son with too much kindneſs in your heart to ſin, that was the cauſe of his death?

Fifthly, Becauſe *you were too remiſs, and let down your Spiritual Watch in the time of receiving.* You loſt holy time at the holy Sacrament, by entertaining of, and being filled with vain diſtracting thoughts; when you are there, you ſhould be careful to do nothing elſe, and to think of nothing elſe, but what is pertinent to the duty you are ingaged in; your own heart will be frequently ſtragling if you do not keep it, and the Devil will be injecting thoughts of things of another nature;

or will fill your minds with thoughts of holy things, but not pertinent to your present work: And if you would receive benefit by your receiving, you must say to Satan, as *Nehemiah* to *Sanballat*, when he would have diverted him from building of the Wall, *Neh.* 6. 2, 3, 4. *Sanballat* sent to him, saying, *Come let us meet together in some one of the villages; but they thought to do me mischief. And I sent Messengers to him, saying, I am doing a great work, so that I cannot come down: Why should the work cease, while I leave it and come to you? Yet they sent unto me four times after that sort, and I answered them after the same manner.* When you are receiving, the Devil would parley with you, but it is to do you mischief, therefore reply unto him, I am doing a great work, so that I have no time to entertain thy suggestions. O mine enemy! I have other things to think upon; here is the death of my Lord, and his love in dying for me, to think upon; and why should this work cease, while I entertain thy suggestions? So far as your thoughts wander, so far your work at the Lords Table stands still. And if Satan solicite you four or more times, still answer after the same manner; be as constant in resisting, as he is in soliciting, and you will find benefit by the duty, if you ply your work when you are there.

Sixthly, Because *you have not conscientiously endeavoured to live up to resolutions made in former receivings.* Did you not there promise, if God would please to manifest himself unto you, and warm your Heart, and pardon your Sin, and speak peace unto your Soul, you would carefully avoid the like Transgressions? That you would resist Satans temptations, and be better in every

relation, and fill up the duties that God requires at your hands? that you would pray more, and pray better; that you would take heed of after-passion, if God would pardon your former passion? And yet you have come short of all this, not only through unavoidable infirmity, but through careleſneſs and letting down your Spiritual Watch. When the temptation hath aſſaulted you again, you have quietly yielded again, and God hath ſeen as much uncircumſpection in your converſation as before; and do you think the next time you do receive, that God will not make you go away without the comfort of his Ordinance, who deny to him the care of your converſation? If you would have God to do you good by his Ordinances, you muſt walk ſo holily, when one Ordinance is over, that you may meet with God in another, or in the ſame at another time.

CAP. XV.

Shewing how we may know whether we get good by coming to the Lords Supper.

THat you may know whether you receive Benefit to your Soul by coming to the Lords Supper, you muſt be careful that you do not miſtake: To prevent which, let me premiſe,

Firſt, Take heed that you do not conclude, *you have no benefit at all, becauſe you have not ſo much as you perceive ſome other Chriſtians to have*: For Gods diſcoveries to his people are arbitrary and gradual,

gradual, when he will, to whom he will, and in what meaſure he will.

Secondly, Take heed that you do not conclude, *you have no benefit at all, if you have not ſo much as you hoped for, or expected.* You aimed at much, and found but little, yet do not ſay it was altogether an empty Ordinance to your Soul.

Thirdly, Take heed that you do not conclude, *you have no benefit at all, if you have it not in that particular and kind that you looked for:* It may be you may aim at a great deal of comfort and joy when you went; and God may deny you that, and make you to ſorrow and be broken more for your ſins; this is ſpiritual benefit, though not in that way as you looked for it.

Fourthly, Take heed you do not conclude the Sacrament *doth you no good at all, if you do not ſenſibly perceive it in the very act of receiving*, or while you are actually under the Ordinance: To have no benefit by it then, is very ſad and uncomfortable; but yet limit not the efficacy of the Ordinance only to the time of receiving, but obſerve how it works with you after it is paſt; it may be ſometimes you may mourn more, and rejoyce more afterwards, than when you were at the Table. Now to reſolve your doubt, conſider, *you do get real benefit by the Lords Supper,*

Firſt, When you find *your heart thereby more ſtrongly engaged to inward and univerſal holineſs.* When you feel your heart more obliged to walk with God with more circumſpection and care than you did before.

Secondly, When you find *your faith is more increaſed*, you can rely upon Chriſt more fiducially than you could before; when you went, you did purpoſe

purpoſe to take Chriſt upon his own terms, but when you come away, your purpoſe is more ſetled, and you are more reſolved in Chriſts way, to venture the everlaſting concernments of your Soul upon him.

Thirdly, When you find *your love to Chriſt hereby to be more inflamed*: You loved him truly before, but now you love him ſtrongly; your Soul is ſick while he is abſent, but when he is with you, you are ſatisfied; he now dwelleth more in your thoughts than before he did, a ſign you love him more than before you did.

Fourthly, When *Communion with God in the Sacrament is obtained*, and God gives you the meeting. The Ordinance then will certainly do you good, when you find your grace go forth in exerciſe towards God, and the Spirit of God breathing upon your Soul, by the powerful influences thereof affecting of you.

Fifthly, When *your ſpiritual delight and joy in God and Chriſt is more raiſed*: Before you did delight too much in the World, and in your Friends, and in your Riches, and leſs in Chriſt; but now more in Chriſt, and leſs in theſe: When you think of God you can rejoyce; when you ſpeak of Chriſt, your Soul triumpheth in him.

Sixthly, When *your Soul under the ſight and ſenſe of ſin is more deeply humbled*. If you have not joy in a Sacrament, yet if you have more ingenious ſorrow for your ſin, God hath done you good thereby: If you do not come away with a rejoyceing heart, yet if you come away with a weeping eye, proceeding from a truly contrite Spirit, bleſs God for his mercy to you in that Ordinance.

Seventhly, When *corruption and ſin is more hated*,

hated, and becomes more loathſom to your Soul: When the *thoughts* of ſin are more loathſome to you than the *actings* of it formerly were; when you groan more under the weight and load of ſin, and do ſet your ſelf more reſolvedly againſt it.

Eighthly, When *your deſires after full enjoyment of God and Chriſt in glory are more enlarged*: Here you feel the workings of his Spirit, that makes you long to behold his face in his glorious Kingdom, that the little taſte you have of Gods manifeſted love unto your Soul, makes you almoſt impatient till God ſhall take you to himſelf.

Ninthly, When *your heart is more ſuſpected*, and you walk with a greater Holy Jealouſie, that you do not loſe the end of your going; and that you have a holy fear, that you break not Covenant with God, when his vows are upon you.

Tenthly, When *you ſet a high valuation and eſteem upon this Ordinance, and prefer it before your neceſſary food*, and find that your Soul deſires you may come again, for this very end, that you might meet with more of God another time.

Eleventhly, When *you are more ſtrengthned and emboldned to undergo the loſs of all things for Jeſus ſake*: When you ſee how Chriſt hath ſuffered for you, even unto death, you now count not your very life too dear to lay down for Chriſt.

Twelfthly, When *you come away truly thankful for what you had, and truly ſorrowful you had no more*; If you come away ſorrowing, thinking you have not met with Chriſt, that very ſorrow proves you did meet with Chriſt, elſe you had not ſorrowed, when you think you miſſed of him: By ſuch things as theſe judge.

CAP.

CAP. XVI.

Shewing how we are to live after we have been at the Lords Supper.

IF you did find no benefit, then do theſe three things.

Firſt, Examine *what may be the cauſe* why God withheld the benefit of the Ordinance from you: Why it was, it proved an empty duty unto you.

Secondly, *Greatly bewail this before the Lord*, that through your own miſcarriage, you ſhould loſe the great advantage that might have been received.

Thirdly, *Labour to feel the benefit of the Sacrament by Repentance, and exerciſe of Faith upon Chriſt, when the Duty is over:* and pray for the efficacy of it.

If you have had good ſucceſs, do likewiſe three things.

Firſt, Give *to God the Glory of it*; take you the comfort, give God the glory.

Secondly, The *more good you get, the more frequent it:* It is good to be often there where you meet with God.

Thirdly, *Let your Converſation after the Sacrament witneſs the good that you receive in and by the Sacrament*: You ſay ſo, live ſo, that all may ſee it: An holy, ſuitable converſation, in living up to Sacramental Obligations, will convince your ſelf and others, that there is ſome real good, that you do get by attending upon God therein.

But,

t But alas! how few do live as becometh thoſe hat have been at the Table of the Lord! If you did but liſten to their diſcourſe as ſoon as they are gone from this Ordinance, you ſhould hear ſome talking preſently of the World, or of ſomething impertinent to what they have been about: If you did but follow them from the Lords Table to their own, what unſavoury words ſhould you hear from them! How frothy and vain is their diſcourſe! And if you obſerve their actions, even upon the ſame day, and ſometimes in the ſame hour that they have been eating and drinking at the Table of the Lord, you would perceive that they have preſently forgot where they have been, and what they have been doing, and the obligations that there were laid upon them to live beeter. You ſhould ſee one drunk with paſſion, another filled with carnal mirth, another careleſs in the after-duties of the Sabbath: trace them in their lives in the week following, and you ſhall ſee them as worldly, as vain, as negligent as others that never had been at ſuch an Ordinance.

Therefore, that I might be inſtrumental (and Oh that I may) to ſtir you up to live as becomes thoſe that frequent the Lords Table, I ſhall ſpeak to theſe three things.

Firſt, *Why you ſhould give all diligence in endeavouring to live ſuitably to the obligations laid upon you at the Table of the Lord.*

Secondly, *How you ſhould live and walk after the Sacrament, that your converſation might be ſuitable to your Sacramental Obligations.*

Thirdly, *What are the aggravations of this ſin, in not living as becometh thoſe that have been at the Table of the Lord.*

Firſt,

First, It requires your utmoſt diligence to endeavour to live ſuitably to the Sacrament, if you conſider,

1. *That your priviledge is greater than the priviledges of many others*, whom God doth not invite nor call (while ſuch) to come unto his Table: God honours you above the wicked in the world, above the ungodly and prophane; and the greater your priviledge and dignity is, the greater ſhould your diligence be in living up to after-duties. *Mephiboſheth* eſteemed it a great dignity and favour that he ſhould eat bread at King *David*'s Table, 2 *Sam.*9.7, 8. And is it not a greater dignity to eat of the Bread of Life, at the Table of the King of Heaven?

2. *The Devil will be aſſaulting you with new temptations, to draw you unto ſin, after you have been at the Table of the Lord.* If God hath ſpoken peace unto your Conſcience, the Devil will be endeavouring to break your peace: If you have got a pardon of your old ſins, he will be tempting you again to the commiſſion of new; and the greater diſcoveries you have had of God, when you were there, the greater will his temptations be to draw you into Sin, when you come from thence. When Chriſt was baptized, and God had owned him by a voice from Heaven, then he was tempted by the Devil, *Mat.* 3. 17, & 4. 1. And if the Devil will be diligent to tempt you after ſuch a Duty, ſhould not you be diligent to reſiſt him? Or, if you be not, is it not likely you will do ſomething that will be unbecoming one that hath been at this Ordinance? let your ſelf be Judge.

3. *You are to go again in the following Week unto your worldly buſineſs and employments*, and to trade in things below; and how ſoon will you loſe the ſenſe

ſenſe of Gods love, and the ſweet delights your Soul was filled with, by dealing in the world, if you are not watchful?

4. *Your own heart is apt to grow cold and dull again, after you have been warmed and heated in the Sacrament:* Therefore you muſt be diligent after ſuch a duty. The water that is heated by the fire, ſtill retains a principle that reduceth it to its former coldneſs, when it is removed from the fire: and ſo doth your heart.

Secondly, If you would walk and live as becometh one that hath been at the Table of the Lord, you muſt,

1. *Endeavour to live and walk as Chriſt did,* when he was here upon the Earth. When you have been commemorating Chriſts death, you muſt come away purpoſing to imitate his life. For as Chriſt in his ſufferings hath left us an example how we ought to ſuffer, 1 *Pet.* 2. 21. ſo Chriſt in his life hath left us an example how we ought to live, 1 *John* 2. 6. Then you will walk ſuitably to that Ordinance, which is a Commemoration of Chriſts death, when you tread in his ſteps while he lived upon the Earth.

2. *Walk and live as one that is redeemed by the Blood of Chriſt ſhould live.* In the Sacrament you have ſeen the greatneſs of the price that was paid for you, to redeem you from the Torments of Hell, from the Wrath of God, the Curſe of the Law, the Power of ſin: Here it is, you ſee you are redeemed and bought, and therefore you are no longer your own, but his that died for you: 1 *Cor.* 6. 19. ——— *And ye are not your own*; ver. 20. *For ye are bought with a price; therefore glorifie God in your Body, and in your Spirit, which are Gods.*

Oh

Oh how ſhould a man redeemed from eternal torments walk and live!

3. *Walk and live as one that hath been ſealed up to the day of Redemption ſhould live.* In the Sacrament you do not only ſee that you are redeemed, but alſo that you are ſealed unto the day of Redemption: You are aſſured of Heaven and eternal Life, and oh how ſhould a perſon that in the Sacrament hath had the Seal of the Covenant of grace aſſuring him of Life and Glory, walk and live!

4. *Walk and live as one to whom the Lord hath ſpoken peace ſhould live.* In the Lords Supper God hath told you, he is reconciled unto you; he hath ſaid unto you, my Son, my Daughter, *be of good chear, thy ſins be forgiven thee:* Then go and live as one pardoned by the Lord ſhould live.

5. *Walk and live as one that hath renewed his Covenant with God ſhould live* Be as ſtrict againſt ſin after the Sacrament, as you did purpoſe when you were there. God hath avouched himſelf to be your God, and you have avouched your ſelf to be the Lords, then live accordingly.

6. *Walk and live as one that hath ſeen ſuch ſights at a Sacrament as you have ſeen.* Here you have ſeen the dreadful wrath of God againſt ſin, the ſeverity and the ſtrictneſs of his Juſtice againſt Sin: Here you have ſeen the evil of Sin, and the deſerts thereof; here you have ſeen what a precious thing the Soul of man is, by the price that was paid for it: Here you have ſeen the love of God and Chriſt to poor Sinners; then live with that fear of Sin, with that care of your immortal precious Soul, with that diligence to pleaſe and love God, as one that hath had ſuch ſights ſhould do.

But more particularly:

1. After

1. After you have been at the Table of the Lord, *you muſt make Conſcience of abſtaining from thoſe ſins that there you did bewail*, that there you ſorrowed for: To weep for ſin at the Sacrament, and to indulge it when you come away, is great Hypocriſie. Will you (while there) ſeem to be grieved for your ſin, and yet afterwards be unwilling to forſake it? Did you reſolve againſt it, or did you not? If you did not, the Lord forgive you, your ſin is great, and your love to Sin was great, when you would not ſo much as purpoſe to leave your Sin, nor reſolve againſt it; no, not when you ſaw what Chriſt hath ſuffered for ſin; if you did, then do as you did purpoſe and reſolve: Eſpecially, watch moſt againſt that Sin, that you have oftneſt found prevailing againſt you, that your heart is moſt ready to yield unto, and your Conſcience did moſt reproach you for when you were at the Table of the Lord. Your endeavour muſt be againſt all Sin, but chiefly againſt your chiefeſt Sin. Oh never ſmile upon your Sin, which you ſee hath put to death your Lord the Prince of life!

2. *After you have been at the Sacrament, be conſcientious in diſcharging of other duties, which this Ordinance doth engage you to.* Yield Obedience to the Commands of God, which he hath given you to be the rule of your life: this was your duty before, but now there is another bond to tye you to it; there is a *ſuperadded* obligation laid upon you ſo to do; and your neglect and diſobedience will be more hainous if you do not.

Firſt, Be more frequent, and more fervent in *your ſecret addreſſes unto God.* Beſides your worſhipping of God in your Family (which ſome that come

come to the Table of the Lord, do ſhamefully neglect) be much with God alone. Oh how ſhould you love and delight to have Communion with God in ſecret, when no eye doth ſee you but the eye of God, whom you have ſeen in the Sacrament hath given his Son to you and for you!

Secondly, *Labour after growth in grace:* This ſhould have been in your deſires before you went, and it ſhould be your *endeavour* when you come from thence, to have more love to God than you had before, to have ſtronger Faith in Chriſt than you had before, to have more delight in God and Chriſt, and more ardent deſires than you had before.

Thirdly, *Be more reſolved to ſuffer, and to dye for Chriſt, than you were before.* At the Lords Table you have ſeen what Chriſt hath done and ſuffered for you, be you thereby more reſolved not only to do, but to ſuffer alſo for his ſake: be not only more eminent in your active, but more patient in your paſſive obedience than before.

Fourthly, *Live in love with all that are partakers of the ſame benefits with you.* Yea, in this Ordinance you have an example of loving your very enemies, as Chriſt did when he died for you; but a more ſpecial and peculiar love you are taught to have to all the Members of Chriſts myſtical Body, when you ſee in this Ordinance, how Chriſt hath loved them all: *Eph. 5. 2. Walk in love, as Chriſt alſo hath loved us, and hath given himſelf for us, an offering and a ſacrifice to God for a ſweet ſmelling ſavour.*

Fifthly, *Be not ſo afraid to dye after you have ſeen the death of Chriſt in the Sacrament repreſented to you.* Chriſt hath conquered this enemy, he hath made death your friend to open the door to you, that you

you may go and live with him who hath dyed for you.

Thirdly, If you do not live as becomes one that hath been at the Table of the Lord, conſider the greatneſs of your Sin in theſe aggravations of it. If you live a looſe and carnal life, after you have partaken of this Ordinance,

1. *You break Covenant with God*, and thoſe promiſes which you made to him of better obedience: you did again reſign your ſelf to be the Lords; If you did not, that was your ſin; if you did, and do not anſwer it in your life, this is your ſin.

2. *You diſhonour Chriſt*, if you live not ſuitably to this Ordinance: you profeſs your ſelf to be one of his Diſciples, elſe what did you there? If you be, and do not live accordingly, you diſhonour him whom you there have ſeen ſo much vilified and reproached by others for you, and yet ſhall he be reproached by others by reaſon of you?

3. *You do grieve the Spirit of God*, if you live not holily after the Sacrament: Did not the Spirit of God come and bear you witneſs that you were a Son of God, and did ſecretly and powerfully perſwade your heart, that God through the death of his Son was reconciled to you, and that your ſins were pardoned, and that your Soul ſhould be ſaved when you dye; and muſt not this be a grief unto him, to ſee you walk ſo unworthy of his love?

4. *You diſcredit your Profeſſion*, and cauſe the Holy Ways of God to be evil ſpoken of, if you lead not an holy life after you have been at the Table of the Lord, thoſe that will not be holy themſelves will blame you, and reproach your profeſſion if you

you be not holy. Such a man goes to the Sacrament, and yet will be unjuſt, and yet is vain in his diſcourſe, and we ſee but little difference betwixt his life and ours; and ſo will be hardened in their evil ways, and be prejudiced againſt Religion, by the Unſuitable converſations of thoſe that do profeſs it.

5. Falling into Sin, which you have purpoſed and reſolved againſt at the Lords Supper, *will more deeply wound your Conſcience, and diſturb your peace*: When conſcience ſhall tell you, You reſolved againſt this ſin, and yet you have commited it; you promiſed to be more watchful againſt the occaſions and appearences of this evil, but you have wilfully run into the commiſſion of it, or when tempted to it, you willingly conſented.

6. Unſuitable walking after you have been at the Lords Table, *will cauſe you to loſe much of your holy confidence when you go again.* It will much hinder your application of Chriſt unto your ſelf, that you cannot with that holy confidence ſay, *This Chriſt did dye for me*; eſpecially if you be not deeply humbled for your failing before you come again.

7. Unſuitable walking after this Ordinance, *will provoke the Lord to withdraw from you*, and to leave you in a deſerted ſtate, to leave you to the dulneſs and the deadneſs of your heart; to take away his comforts from your heart, and to conceal his love from your Soul, till you learn to walk more worthy of it.

8. Unſuitable walking after this Ordinance, *will be great unthankfulneſs unto God* for the giving of his Son, and all the Priviledges you have been partakers of by him. It is not your praiſing God with your lips, but chiefly with your lives; not only

only in your words, but principally in your works, that will prove you truly thankful unto God. All that God requires from you, for all the bleſſings purchaſed by the death of Chriſt, and made over to you in the Sacrament, is that you ſhould be thankful unto him, and to improve them to his praiſe and glory; but you cannot have a thankful heart, if you have not a ſuitable converſation.

Theſe are ſome of thoſe evils and aggravations of your ſin in this reſpect, which you ſhould be careful to prevent; that in nothing you may provoke your God to anger and diſpleaſure, but behave your ſelf *before*, and *in* and *after* your participation of this holy Ordinance, that God may delight in you through Chriſt, and might welcom you to his Table here, and to his Kingdome when you leave this World; where you ſhall be filled with thoſe delights and joyes, of which you have a taſte in this imperfect ſtate at the Table of the Lord.

A ſhort Dialogue between a Miniſter and a private Chriſtian, that deſires to partake of the Lords Supper.

Chriſtian.

SIR, if it will not be an interruption to you in your work, I deſire your advice and counſel about a duty that concerns my Soul.

Miniſter. *It is the work which God hath committed to my charge, to further Souls in their way to Heaven, and direct them in their duty in order thereunto; therefore*

therefore if your buſineſs with me be ſuch, tell me what it is you do deſire?

C. My earneſt deſire is to partake of the Sacrament of the Lords Supper.

M. Did you never receive this Sacrament?

C. No.

M. Why have you lived ſo long in the neglect of this Ordinance?

C. Becauſe I have been full of doubts and fears concerning my fitneſs for it.

M. Have you then got your doubts reſolved? and are you perſwaded that you are an invited gueſt unto this Holy Supper?

C. Sometimes I have ſome hopes that God doth call me to it, but ſometimes I fear that I am not yet prepared for it; and therefore I beg your direction what I ought to do.

M. You know that a Miniſter cannot look into your heart, nor infallibly diſcern, whether you have grace or no; ſhould you not then rather ſearch and examine your ſelf, ſince you may know the ſtate of your own Soul, which another cannot?

C. I know that no man can know my heart, and whether I be fit before God; but you may take account of my knowledg in order to it, and if I ſpeak the truth, and do not lie (which in the preſence of God, at whoſe Tribunal I muſt ſhortly ſtand, I promiſe) while I declare to you the workings of the Spirit of God upon my Heart, you may tell me from the Word of God, what my condition is; neither do I come to ſpare my pains in examining of my ſelf, but that thereby I might be the better inabled for it.

M. Are you willing then that I ſhould try your knowledge concerning the Lords Supper, and enquire

into the grounds and reaſons of your hopes, why you think you are fitted for this duty?

C. I ought to be alwayes ready to give an anſwer to every man that asketh me a reaſon of the hope that is in me, much more to ſuch whom God hath ſet to watch for my Soul, and eſpecially when I deſire to partake of the Lords Supper.

M. *Tell me then what is the Lords Supper?*

C. The Lords Supper is the Second Sacrament of the New Teſtament, 1 *Cor.* 11. 25. inſtituted by Chriſt, *Luke* 22. 19, 20. wherein by the ſigns of Bread and Wine, and the actions that concern the ſame, *Mat.* 26. 26, 27. we ſhew forth his death, 1 *Cor.* 11. 26. and God ſignifieth, ſealeth, and exhibiteth the Body and Blood of Chriſt, 1 *Cor.* 10. 16. with all the benefits of his death and paſſion, to every worthy Receiver, for his ſpiritual nouriſhment, and growth in Grace.

M. *Why is it called the Lords Supper?*

C. Not becauſe it is appointed a Supper to us, but becauſe Chriſt ſitting at his laſt Supper, ordained it inſtead of the Paſſover, *Mat.* 26. 26.

M. *How long is the Lords Supper to continue in the Church?*

C. Till Chriſts coming in Glory, 1 *Cor.* 11. 26.

M. *Is it the Duty of Believers to receive the Lords Supper?*

C. Yes

C. Yes: Elſe, 1. They diſobey Chriſts Command, *Luk.* 22. 19. 2. Slight Chriſts love in appointing it for them. 3. Neglect a profitable means for their growth in Grace. And 4. Provoke God to great diſpleaſure, *Mat.* 22. 2. to *verſ.* 9.

M. *Is it the duty of Believers often to partake of the Lords Supper?*

C. 1. Chriſts Command, 1 *Cor.* 11. 26. 2. The Apoſtles practice, *Acts* 2. 42. and 20. 7. 3. Their own neceſſity, being often dull, *Joh.* 20. 9. and often doubting, *Mat.* 28. 17. and often backward to believe, *Luk.* 24. 25. or to remember Chriſts Doctrine about his death, *Luk.* 24. 5, 6, 7, 8. their often ſpiritual wants, *Phil.* 4. 19. their too often decayes in Grace, *Rev.* 2. 4. and 3. 2. their often ſinning againſt God, *Jam* 3. 2. and their often need of cleanſing by the Blood Chriſt, *Joh.* 13. 8, 1 *John* 1. 7. and often need of Pardon, *Mat.* 6. 12. do require that Believers ſhould often partake of the Lords Supper.

M. *Do Hypocrites and Unbelievers eat and drink Chriſts Body and Blood?*

C. No: Such receive only the outward Elements.

M. *Is not then their Caſe dangerous?*

C. Yes: Becauſe, 1. Their Sin is great, being guilty of Chriſts Body and Blood. 1 *Cor.* 11. 27.

2. They eat damnation to themſelves, *v.* 29. 3. Are ſickly, and do dye for this ſin, *v.* 30. For this God caſts ſome mens Bodies to the grave, and their Souls to Hell.

M. *What courſe then muſt you take to prevent this ſin and danger?*

C. I muſt give all ſerious diligence to prepare my heart for ſo great a work.

M. *Why do you think preparation is ſo needful?*

C. Becauſe, 1. All men are naturally unfit. 2. After Converſion, believers are often indiſpoſed for it. 3. God will come and view his Gueſts, *Mat.* 22. 11. 4. We have to do with the Blood of the Son of God. 5. Many duties here do meet. And 6. God hath made great preparations for us.

M. *How muſt you prepare your ſelf for the Lords Supper?*

C. By a ſerious narrow ſearch of my heart, whether I have thoſe graces which God requires of worthy receivers; and by fervent ſolemn prayer.

M. *What are thoſe graces which God requires in worthy receivers?*

C. Knowledg, Faith, Love to God, Repentance, and New Obedience.

M. *Why is knowledge neceſſary?*

C. Becauſe without knowledg the heart cannot be good, *Prov.* 19. 2. Nor can a man elſe examine himſelf, or diſcern the Lords Body.

M. *What knowledg is neceſſary?*

C. It is neceſſary to know how we were created, how we fell from God, and how we are recovered.

M. *How were we created?*

C. After the Image of God, *Gen.* 1. 27. in Knowledge,

ledge, Righteouſneſs, and Holineſs, *Col.* 3. 10. *Eph.* 4. 24.

M. *How came we then to be ſo ſinful and miſerable?*

C. By the firſt tranſgreſſion of our firſt Parents, *Rom.* 5. 12. 18.

M. *Wherein conſiſts the ſinfulneſs of our eſtate, by reaſon of our firſt Parents fall?*

C. In the imputation of *Adams* firſt ſin, *Rom.* 5. 19. The privation of the Image of God which we had at firſt, *Rom* 3 10. And in the propenſity of our hearts to the vileſt ſin, *Gen.* 18. 12. and 6. 5.

M. *Can you not declare more particularly the ſinfulneſs of the ſeveral faculties of the Soul, and members of the Body?*

C. The underſtanding is dark and ignorant, 1 *Cor.* 2. 14. *Eph.* 4. 18. An enemy to God, *Rom.* 8. 7. Vain, *Epheſ.* 4. 17. The will is ſtubborn and rebellious, *John.* 5. 40. *Mat.* 23. 27. Unable to chooſe good, *Phil.* 2. 13. The Conſcience is defiled, *Tit.* 1. 15. In ſome ſeared, 1 *Tim.* 4. 2. Erroneous, *John.* 16. 2. Doubting, *Rom.* 14. 23. The heart as hard as an Adamant, *Zech.* 7. 11, 12. The affections turned from the beſt objects, the *liking* Affections which ſhould be placed upon God, are towards evil; Naturally men *love* pleaſures more than God, 2 *Tim.* 3. 4. And Riches, *Mat.* 19. 21, 22. And themſelves, *Mat.* 10. 24. And their Relations, *Mat.* 10. 37. And deſire any thing rather than God and Chriſt, *Iſa.* 53. 2. *Job* 21. 14. And delight in evil, not in God. *Prov.* 2. 14. Their *diſliking* Affections which ſhould be againſt Sin, are againſt God: *Haters* of God, *Rom.* 1. 30. *Grieving* at Gods goodneſs to others

others, *Matth.* 20. 11. to 16. The memory apt to forget good, *Heb.* 12. 5. *Deut.* 8. 10, 11, 14. To remember evil, *Ezek.* 23. 19, 21. And when it remembers good, it is for a wrong end, *Mat.* 27. 63. So all the members of the body are instruments of Sin, *Rom.* 6. 19. Eyes are full of Adultery, 2 *Pet* 2. 14. Feet swift to sin, Throat, Tongue, Lips, Mouth, full of sin, *Rom.* 3. 13, 14, 15.

M. *Wherein will the knowledge of this sinfulness of man be useful to you when you go to the Lords Table?*

C. It will be an help to break my heart when I am there, that I should be such a bundle and lump of sin; to feel a need of Christ, and to admire the Love of God in sending his Son to dye for such a filthy, loathsome, and polluted wretch.

M. *What is the misery of that estate into which man fell?*

C. The punishments that are due to man for sin, are, 1. All *temporal miseries*, as Gods curse upon the Creatures, *Gen.* 3. 17. *Rom.* 8. 20. Upon his Estate, *Deut.* 28. 17. Children, *v.* 18. And all he takes in hand, *v.* 20. Sicknesses, as Plague, *v.* 21. Consumption, Feaver, Agues, *&c. v.* 22. 27. *Levit.* 26. 16. Famine. *Deut.* 28. 22, 23, 24. Madness, *v.* 28. Death, *Rom.* 6. 23. *Gen.* 2. 17. and 3. 19. Yea, all the Curses that are written in the Book of God, *Deut.* 29. 26, 27. And that are not written, *Deut.* 28. 16. 2. *Spiritual miseries.* By nature man is dead in sin, *Eph.* 2. 1. A child of wrath, *Ephes.* 2 3. And of the Devil: *John* 8. 44. Loathsome to God, *Ezek.* 16. 5. A Stranger to him, *Eph.* 2. 19. Under blindness of mind, *Isa.* 6. 9. In danger of Hell, but

put doth not ſee it, *Rom.* 11. 8. Nor fear it, *Deut.* 29. 19. Inſenſible of ſin, *Iſa.* 48. 4. But ſometimes filled with ſuch horrour of conſcience, that he is weary of his life, *Gen.* 4. 13, 14. And will dye by his own hands rather than bear it, *Mat.* 27. 3, 4, 5. Hath a Reprobate mind, *Rom.* 1. 28. And vile affections, *Rom.* 1. 26. Is under the power of the Devil, *Eph.* 2. 2. And of luſts, *v.* 3. And is prone to unnatural wickedneſs, *Gen.* 19. 5. Indeed this is his miſery, that God is angry with him every day, *Pſal.* 7. 11. And that nothing he can do, doth pleaſe God, *Rom.* 8. 8. 3. *Eternal miſeries*: As baniſhment from the comfortable preſence of God for ever, *Mat.* 7. 23. 2 *Theſ.* 1. 9. The pains of Hell, *Rev.* 20. 15. In a Lake of Fire and Brimſtone, *Rev.* 21. 8. That never ſhall be quenched, *Mark* 9. 44. With the company of curſed, tormented, and tormenting Devils, *Mat.* 25. 41. Where the worm ſhall never dye, *Mark.* 9. 46. And the torment ſhall be eaſeleſs, *Luk.* 16. 24, 25. Remedileſs, *verſ.* 26. Endleſs, *Rev.* 14. 10, 11.

M. *Wherein will the knowledge of this promote your fitneſs for the Lords Supper?*

C. It will make me the more importunately to cry for mrecy, *Luk.* 18. 13. To ſee my need of Chriſt, *Mat.* 9. 12. To haſten to him, and believe on him, *Acts.* 16. 29. to 35. To value Chriſt above all, *Phil.* 3. 7, 8. To confeſs my Sins, *Luke* 15. 18. And to grieve for them, *Acts*, 2. 37.

M. *By whom are you recovered from this ſin and miſery?*

C. By Jeſus Chriſt alone, *Acts* 4. 12.

M. *Who was Chriſt?*

C. The Eternal Son of God, *Pſal.* 2. 7. Who

became man, *John* 1. 14. Who was and is God, *John* 1. 1. and Man, 1 *Tim.* 2. 5. In two distinct Natures, *Mat.* 22. 41, to 46. and *Rom.* 1. 3, 4. And one person for ever, *John* 3. 13.

M. *Why was it necessary that the Mediator betwixt God and Man, should be both God and Man?*

C. If he had not been Man, he could not have dyed, 1 *Tim.* 6. 16. And if he had not been God his death had not been satisfactory for our sins, nor have purchased his Church, *Acts* 20. 28.

M. *How doth Christ recover us from our sin and misery?*

C. By executing the Office of Prophet, *Acts.* 3. 22. Priest, *Heb.* 5. 6. and King, *Psal.* 2. 6.

M. *Why was it necessary that Christ should execute this three-fold Office?*

C. To cure us of a three-fold misery that we lay under.

M. *What was the first?*

C. We were blind and ignorant, *Mat.* 15. 14. and 23. 16, 17, 19, 24, 26. Therefore he became a Prophet to reveal to us the Will of God for our Salvation, *John* 1. 18.

M. *What was the second?*

C. We had sinned, and could not satisfie the Justice of God, *Mic.* 6. 6, 7. Therefore he became our Priest, by dying to satisfie Gods Justice, and to intercede for us, *Isa.* 53. 4, 5, 6. *Heb.* 7. 25.

M. *What was the third?*

C. We were weak, *Rom.* 5. 6. and could neither turn to God, *Jer.* 13. 18. and 17. 14. *Lam.* 5. 21. nor subdue our enemies, *Mark* 5. 2. to 14. Therefore he became our King, to subdue us to himself, *Psal.* 110. 3. And to save us, *Isa.* 33. 22. And

to

to reſtrain and conquer his and our enemies, *Pſal.* 110. 1. 1 *Cor.* 15. 24, 25, 26.

M. *How are we made partakers of Chriſt and his benefits?*

C. By Faith, *John* 3. 16. *Acts* 13. 39. *Epheſ.* 2. 8.

M. *What is Faith?*

C. It is an hearty receiving of Chriſt for Lord and Saviour, *John* 1. 12. Or, a reſting upon Chriſt alone for Salvation.

M. *Why did you ſay that Faith is neceſſary to worthy receiving?*

C. Becauſe, 1. Without Faith it is impoſſible to pleaſe God, *Heb.* 11. 6. and we ſhould not diſpleaſe him at his Table. 2. By Faith we are the Children of God, *John* 1. 12. *Gal.* 3. 26. And this is Childrens bread, and Gods Houſhould Proviſions: And we are not of the Houſhould of God, till we are of the Houſhould of Faith, *Epheſ.* 2. 10. *Gal.* 6. 10. 3. The Lords Supper doth not ſanctifie unbelievers, but unbelievers prophane the Lords Supper, *Hag.* 2. 12, 13, 14. 4. Becauſe of many Scripture expreſſions, ſetting forth the uſefulneſs of Faith, it is the foot of the Soul, and at the Lords Supper we ſhould come to Chriſt, *John* 6. 35. It is the mouth of the Soul, *John* 6. 53. And there we ſhould feed upon Chriſt. It is the hand of the Soul, to receive Chriſt, *Joh.* 1. 12. And we ſhould take Chriſt, when we take the Bread: It is the eye of the Soul, *Iſa.* 45. 22. And there we ſhould behold our Crucified Lord. It is the Life of the Soul, *Gal.* 2. 20. And a dead man cannot feed upon Chriſt.

M. *Why did you ſay that repentance is neceſſary to worthy Receiving?*

C. Becauſe, 1. We are to judge our ſelves, 1 *Cor* 11. 31. 2. A ſoft heart will receive the impreſſion of this Seal. 3. Becauſe a man is to turn from Sin when he comes to the Lords Table.

M. *Why did you ſay that love to God is neceſſary?*

C. Becauſe it is uncomfortable to ſit down at the Table of an enemy, but dreadful and dangerous to ſit down in our enmity at the Table of the Lord: If a man keep up his fellowſhip with the Devil, he provoketh God if he comes to his Table, 1 *Cor.* 10. 21, 22.

M. *Why did you ſay that new Obedience is neceſſary?*

C. Elſe a man will come in his rebellion. God preferreth obedience before ſacrifice, elſe a man doth not receive out of obedience unto God, but for ſome ſiniſter end. A diſobedient liver cannot be a worthy receiver, nor have communion with God, 1 *John.* 1. 6, 7.

M. *If theſe things be ſo neceſſary, doth it not concern you to examine whether they be wrought in your heart?*

C. Yes.

M. *What are the ſigns of true Faith?*

C. 1. A prizing of Chriſt above all things in this world, 1 *Pet.* 2. 7. 2. Willingneſs to receive him into the Heart upon Goſpel terms, for Lord, and Saviour, *John.* 1. 12. 3. If it purifie the heart, *Act.* 15. 9. 4. If it be fruitful in good works, *James* 2. 17. 5. If it enable us to overcome the world, 1 *John* 5. 4.

M. *How do you know you love God?*

C. Becauſe, 1. I am grieved at his abſence, and cannot be ſatisfied till I find him, *Cant.* 3. 1, 2, 3. 2. By my deſires to be like him, and love to thoſe that

that are like him, 1 *John* 4. 7, 12. 3. By my hatred unto ſin, *Pſal.* 97. 10. 4. By my obedience, unto his commands, *Exod.* 20. 6. *John* 14. 21, 23. 5. By my deſires to have an heart to part with all for him, that he might have the predominancy of my love, *Mat.* 10. 37. 6. By my grieving when he is diſhonoured by my ſelf or others, *Pſal.* 51. 4. and 119. 53. 136. 158.

M. *How do you know you have Repentance for ſin?*

C. Becauſe, 1. My ſoul groans under it as a burthen heavier to me than any affliction, *Luke* 15. 16, 18, 19, 21. *Matth.* 11. 28. 2. Becauſe I am aſhamed of my ſecret ſins before God, that never expoſed me to ſhame amongeſt men, and loath my ſelf for all, *Ezek.* 36. 31. 3. Becauſe I deſire to forſake all ſin, even the deareſt, *Prov.* 28. 13. 4. Becauſe what I cannot get freed from, I fight againſt, that ſin might never have a peaceable poſſeſſion in my heart. *Gal.* 5. 17.

M. *How do you know the truth of your new Obedience?*

C. Becauſe, 1 My obedience ſprings from a new principle, love to, and fear of God, *Deut.* 10. 12. 2. Is guided by a new Rule, not by my own will; but the Word of God, *Gal.* 6. 16. And 3. I aim at a new end, the Glory of God, 1 *Cor* 10. 31.

M. *But if a man cannot ſay, he loves God, and ſay, he hath faith, but yet finds he hungers after Chriſt and thirſteth for him, may he come to the Lords Table?*

C. Yes, 1. Becauſe aſſurance is not neceſſary. 2. Becauſe weak Believers have a right unto it. 3. Becauſe God inviteth thoſe that hunger and thirſt, *Iſa.* 55. 1. *John* 7. 37. 4. Chriſt pronounceth them bleſſed. And 5. promiſeth that they ſhall be filled, *Mat.* 5. 6.

M. *Burt*

M. *But would it not tend much to your comfort at the Lords Table, to know before you go that Christ dyed for you in particular?*

C. Yes, becauſe then I could ſay, Here is blood, and it was ſhed for me, *&c.*

M. *How may you know that Christ dyed for you in particular?*

C. 1. If I be one of his People, *Mat.* 1. 21. and this I am, if I be willing to be, to do, to ſuffer what Chriſt would have me, *Pſ.* 110. 3. 2. If I be one of Chriſts Friends, doing his Commands, *John* 15. 13, 14. 3. If I be dead to ſin, *Gal.* 6. 14. 4. If I live to Chriſt, 2. *Cor.* 5. 15. I may conclude he died for me, *Gal.* 2. 20.

M. *If upon ſerious ſearch you find theſe graces wrought in your heart; is it neceſſary you ſhould ſpend ſome time in ſolemn Prayer before you go?*

C. Yes, becauſe, 1. I cannot act what grace I have without Gods aſſiſtance, *John* 15. 5. 2. The duty is ſolemn and weighty. 3. Though God will give the bleſſings of the Covenant of grace, yet he will be ſought unto for them, *Ezek.* 36. 37.

M. *Is it ſufficient for your worthy receiving, that you have found theſe graces in your heart, and prayed to God before you go?*

C. No; But I muſt ſee that my end be right, and that I behave my ſelf as I ought, while I am there.

M. *What is your end in going to the Lords Table?*

C. My end muſt be, 1. To have Communion with God: 2. To increaſe my faith in Chriſt, and love to God: 3. To further my joy in the Holy Ghoſt: 4. My peace of Conſcience: And 5. Hope of eternal Life: 6. To renew my covenant with God: 7. To quicken me to obedience: 8. To make

make me thankful to God for his mercy beſtowed upon me in Chriſt: 9. To get power againſt my ſins: And 10. Eſpecially to remember and ſhew forth the death of Chriſt.

M. *What remembrance muſt this be of the death of Chriſt?*

C. Not an Hiſtorical remembrance of Chriſts death only: for ſo the Devils remember that Chriſt hath dyed, but ſuch a remembrance that ſhould affect my heart with love to him, deſire after him, joy in him, with ſorrow for my ſin that cauſed his death, and whereby I might anſwer all the charges of the Law, the clamours of my Conſcience, and the accuſations of the Devil, *Rom.* 8. 33, 34.

M. *Having found the truth of Grace in your heart, and that your end is right, what muſt you do when you are there?*

C. Give all diligence in endeavouring to draw my graces into act.

M. *What are thoſe Graces that you muſt endeavour to exerciſe when you are at the Table of the Lord?*

C. Faith, love to God and Chriſt, ſorrow for ſin, deſires after Chriſt, and thankfulneſs.

M. *What means would you uſe when you are there to exerciſe theſe graces?*

C. Sometimes I would meditate upon ſuch things as are here offered to my thoughts from this Ordinance, tending thereunto; and ſometimes put up ejaculations unto God, that he would pleaſe to help me.

M. *What would you meditate upon at the Lords Table for this end?*

C. 1. Sometimes I would think upon the love of God and Chriſt. 2. Sometimes upon his wrath and ſeverity againſt Sin. 3. The hainous nature of

of Sin. 4. The preciousness of my Soul, 5. The sufferings of my Lord. 6. Of my sitting with God in his Kingdom. And 7. The priviledges I am made partaker of in this life by the death of Christ.

M. *What are those priviledges purchased by the death of Christ, sealed in the Sacrament, the believing thoughts whereof will tend to warm your heart, and act your graces at the Sacrament?*

C. These are, 1. Peace with God, *Rom.* 5. 1. *Col.* 1. 20, 21. 2. The righteousness of Christ imputed, 2 *Cor.* 5. 21. 3. Pardon of Sin, *Eph.* 1. 7. 4. The death of Sin, *Rom* 6. 6. 5. Adoption, *Eph.* 1. 5. *Gal.* 3. 26. 6. Perseverance, *Phil.* 1. 6. 7. Deliverance from wrath to come, 1 *Thes.* 1. 10. 8. Communion with God: 1 *John* 1. 3. 9. Hope of Heaven and eternal life, 1 *Pet.* 1. 3, 4.

M. *What is there in the Sacrament presented to your senses, that represents these things to your Faith?*

C. Sacramental Elements, and Sacramental Actions.

M. *What are the Sacramental Elements?*

C. Bread and Wine, Signifying Christs Body and Blood, *Mat.* 26. 26, 27.

M. *Is not the Bread and Wine changed into Christs Body and Blood?*

C. No surely: For then, 1. Christs glorious Body now would be subject to corruption: 2. Then a finite Body can be in Heaven and Earth, and in many places upon Earth at the same time: 3. Then I do not know Bread and Wine when I do see it and taste it: 4. Then there would be no Signs of the things signified, and so this would be no Sacrament: 5. Then a Drunkard

kard might eat and drink Chriſts Body and Blood, as well as a true Believer. 6. Then the Miniſter may as ſurely give the thing ſignified as the outward Signs; whereas this is the Gift and Prerogative of God alone, *Luke* 3. 26. 7. Then at the firſt Inſtitution there were two Chriſts, one that gave, and another that was given. 8. The Cup is ſaid to be the new Teſtement, as well as it is ſaid to be Chriſts Blood, 1 *Cor.* 11. 25. But in that there muſt be a Figure, whether Papiſts will or no, and ſo there is in this.

M. *Why then are the outward ſigns graced with the names of the things ſignified?*

C. 1. To ſhew the inſeperate Conjunction of the things ſignified, with the outward ſigns to the worthy Receiver. 2. Becauſe of the fit proportion and agreement between the ſigns, and the things ſignified.

M. *Wherein is the agreement betwixt the outward ſigns, and the things ſignified?*

C. In regard, 1. Of the preparations; that bread might be prepared, the Corn muſt be threſhed in the floor, grounded in the Mill, baked in the Oven; and that Wine might be prepared, the Grape muſt be cruſhed in the Wine-preſs. So, that Chriſt might be a Saviour unto Sinners, he muſt be bruiſed for our ſins, and ſcorched in the Oven of his Fathers wrath, and alone muſt tread the wine-preſs, *Iſa.* 63. 3. 2. In regard of uſefulneſs; Bread is of daily uſe, whatſoever be our other refreſhments: So Chriſt is of daily uſe unto us, whatſoever be our other enjoyments: Bread is the ſtaffe of life, and Wine cheareth the heart of man: Such is Chriſt unto our Souls.

M. *What may you meditate upon, when you ſee that Chriſt*

Christ ordained both Bread and Wine to be the Sign in this Sacrament?

C. The plentiful redemption we have in Christ that from him we might have a supply for all our wants, compleat nourishment; here being Bread that satisfies our hunger, and Wine that quencheth our thirst.

M. *What may you meditate upon when you see the Bread and the Wine given apart?*

C. That Christ's Blood was separated from his Body, that we might not be separated from God for ever.

M. *Doth the Cup belong also to the People as well as to the Minister?*

C. Yes, forasmuch as Christ in the first institution, *Mat.* 26. 27. and the Apostle afterwards, 1 *Cor.* 11. 25, 26. say, *Drink ye all of this.* The same that are commanded to eat, are also commanded to drink, without difference. And this Sacrament is the Communion of Christs Blood, as well as of his Body, 1 *Cor.* 10. 16.

M. *What be the Sacramental Actions?*

C. The Actions, some are of the Minister, some of the Receivers.

M. *What are the Actions of the Minister?*

C. They be four.

M. *Which is the first?*

C. He is to take the Bread and Wine into his hands, and separate them from ordinary Bread and Wine.

M. *What may you meditate upon, when you see the Minister do this?*

C. That God in his eternal purpose and decree hath separated Christ from all other men, to be our Mediator, *Exod.* 12. 5. *Heb.* 7. 26.

M. *Which*

M. *Which is the ſecond action of the Miniſter?*

C. He is to bleſs and conſecrate the Bread and Wine by the Word and Prayer.

M. *What may you meditate upon as ſignified by this?*

C. That God in the fulneſs of time ſent his Son into the World, furniſhing him with all Gifts needful for a Mediator, *Gal.* 4. 4.

M. *What is the third action of the Miniſter?*

C. To break the Bread and pour out the Wine.

M. *What may you meditate upon when you ſee him do this?*

C. The Paſſion and Suffering of Chriſt, and all that he endured both in Body and Soul for our Sins, his bleſſed Body being bruiſed, and his precious Blood ſhed, and that his Soul was poured out unto the death, *Iſa* 53. 5. 10, 12. *Heb.* 9. 14.

M. *What is the fourth action of the Miniſter?*

C. To give and diſtribute the Bread and Wine unto the Receivers.

M. *What may you meditate upon when you ſee him do this?*

C. That God is giving of his Son, and the Son giving of himſelf: and *really*, though *inviſibly* dealing forth to every worthy receiver the benefits of his death, according as he needs.

M. *What be the Sacramental actions of the Receivers?*

C. Two.

M. *Which is the firſt action of the Receiver?*

C. To take the Bread and Wine offered by the Miniſter.

M. *What may you meditate upon, and do then?*

C. I ought to ſtretch forth the hand of Faith, and receive Chriſt and all his benefits, elſe I play the

the Hypocrite at the Lords Table, before God and the whole Congregation.

M. *Which is the second action of the Receiver?*

C. To eat the Bread and drink the Wine.

M. *What doth that signifie?*

C. My Union unto Christ, and enjoyment of him, my feeding upon Christ by Faith, for the strengthening of the graces of Gods Spirit in my Soul.

M. *What must you do after the Sacrament is over?*

C. Consider with my self, if I have received any benefit thereby.

M. *How will you know this?*

C. 1. By the increase of my faith in Christ, and love to God. 2. By my greater hatred unto Sin, and power against it. 3. By my longing after the enjoyment of God in Heaven. 4. By my prizing of this Ordinance above my necessary Food: And 5. By my Resolutions in the strength of Christ to suffer for him who dyed for me.

M. *What must you do if you have found good by this Ordinance?*

C. I must give God the Glory, desire to come again, and walk suitably in my Conversation.

M. *How must you live that you might walk suitably?*

C. I must make it my business to forsake all sin, and to perform all the duties that God requireth from me.

M. *What if you do not?*

C. I then, 1. Dishonour Christ. 2. Grieve the Spirit. 3. Break my Covenant made and renewed with God. 4. Discredit my Profession. 5. Wound my Conscience. 6. Provoke God to withdraw from me. 7. Shall be guilty of great unthankfulness.

lneſs. And 8. Weaken my Confidence when I o again.

M. *What if you find no good by the Sacrament?*

C. I muſt examine what was the cauſe, and be umbled for it, and forſake the ſin, and pray to eel the benefit of it when I am Come away, and etter prepare my ſelf and humbly wait upon God herein another time.

A Dialogue between a Weak Believer that dares not come to, and a Strong Believer that dares not abſent himſelf from the Lords Supper.

Weak Believer. MY *Friend! I am glad I meet with you on ſuch a day as this.*

Strong Believer. I rejoyce in your health, and in the mercy vouchſafed to us both, that we have one Lords day more to wait upon our God.

W. *I may acount it mercy indeed, who have been ſo dull and dead, and out of frame all the week long, and yet uncertain what the ſtate of my Soul is; but I pray you, whither are you going ſo chearfully?*

S. I am going to a Feaſt this day.

W. *Do you ſpend holy time in Feaſting?*

S. Yes, in ſuch feaſting as I am going to.

W. *What feaſt do you mean?*

S. A feaſt of fat things, a feaſt of Wines on the Lees, of fat things full of Marrow, of Wines on the Lees well refined.

W. *Who invites you to this Feaſt, of which you ſpeak ſuch great things as theſe?*

S. God

S. God himſelf doth make this Feaſt, and invite me to it; our Father makes a Banquet for his Children.

W. If God do call you to a Feaſt, the Proviſions ſurely are according to the State of ſo Great a King?

S. Wiſdom hath killed her Beaſts, ſhe hath mingled her Wine, ſhe hath furniſhed her Table, the Oxen and Fatlings are killed, and all things are ready: There is Milk for the weak, and Wine for the ſtrong and ſorrowful of Heart. There is Bread for the Hungry, Water for the Thirſty, every thing that is neceſſary or delightful. Indeed it is the Body and Blood of Chriſt, who is both the *Matter* and the *Maſter* of this Feaſt.

W. Now I underſtand you mean the Lords Supper: And I have heard indeed of ſome that have partaken thereof, that great and precious things are there prepared.

S. Yes, there are, and methinks I feel my heart to burn within me, while I am ſpeaking of them, and of the love of him that hath prepared them, and called me unto them.

W. Surely you will be much delighted when you are there, ſince your heart is thus raiſed as you are going to it.

S. Raiſed! through the mercy of my God, at this time it is; but ſometimes it is not ſo, but I am without a ſence and feeling of the love of God, yet then I ſhould not dare to abſent my ſelf from this Holy Supper, for when I am without the ſenſe of the love of God, I then endeavour to keep upon my heart a ſenſe of my duty towards him, and of my wants, to fetch ſupplies from him by this and other means, as he hath appointed in his Word.

W. *Then*

W. *Then, if you have the light of Gods countenance or not, you are desirous to be partaking of the Supper of the Lord?*

S. Though I have no comfort, I would do my duty, yea then my Soul doth long, doth thirst and exceedingly desire, that (through the mercy of my God, and merits of my Saviour) I may taste of these Provisions, and feed upon my Lord Redeemer, whose flesh is meat indeed, and whose blood is drink indeed.

W. *But I pray you what are those Provisions that are there prepared, that do thus affect your heart?*

S. What are they! They are rich and costly Provisions; they are free, suitable, plentiful, sufficient, soul-nourishing, lasting, heart-chearing Provisions.

W. *Will you not particularize some of these Provisions, for my better information?*

S. Oh! my Soul rejoyceth within me.

W. *Lord, how dull am I, while he is thus affected!*

S. My Soul rejoyceth within me, while I consider what they be.

W. *What are they?*

S. What! Christ and all his Priviledges are ready to be exhibited, and sealed to my Soul this day.

W. *What priviledges?*

S. Peace with God, pardon of sin, righteousness imputed, peace of Conscience, joy in the Holy Ghost, more grace, perseverance to the end, and at the end eternal life.

W. *Shew me the suitableness of these provisions to your Soul.*

S. A Saviour is suitable to a lost Sinner; pardon to a guilty Sinner; peace with God to a Sinner that

that was an Enemy to God; peace of conſcience, to a Sinner under apprehenſions of Gods wrath; juſtification, to a condemned Sinner; cleanſing blood, to a polluted Sinner; comfort to a dejected Sinner: *Theſe*, *Theſe*, are the provſions which are ſet upon my Fathers Table.

W. *Theſe are great and excellent things indeed, but who are the Gueſts invited to this Feaſt? Who are theſe Proviſions for?*

S. For thoſe that are burthened with ſin, and do forſake it; for thoſe that hunger and thirſt after righteouſneſs, for the children of God, for the Friends and Followers of Chriſt; for thoſe that are willing to take him in all his Offices.

W. *But might the poor and thoſe that have no money go unto this Feaſt?*

S. Yes, yes, the poor in purſe *might* be welcome, and the poor in ſpirit *ſhall* be welcome. God loves to ſee his Table filled with thoſe that are ſenſible of their wants and ſins, and theſe he will ſatisfie abundantly with the fatneſs of his houſe, and cauſe them to drink of the rivers of his pleaſures, when the full ſelf-righteous Phariſee ſhall be ſent empty away.

W. *This revives my heart, if you can make it good.*

S. The mouth of the *Lord* hath ſpoken it, and therefore you may not doubt thereof. He is moſt earneſt with the hungry and thirſty to come, *Iſa. 55. 1. Ho every one that thirſteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yea, come buy Wine and Milk without money and without price.* And *the Son* calleth ſuch, *John 7. 37. In the laſt day, that great day of the feaſt, Jeſus ſtood and cryed, ſaying, If any man thirſt, let him come unto me and drink.* And the *Spirit* calleth ſuch,

ſuch, *Rev.* 22. 17. *And the Spirit and the Bride ſay, come, and let him that heareth ſay, come; and let him that is a-thirſt come, and whoſoever will, let him drink of the water of life freely.* And the Miniſters of God are ſtill ſent to call ſuch, *Luke* 14. 21. —— *The Maſter of the houſe ſaid to his Servant, Go out quickly into the ſtreets and lanes of the City, and bring in hither the poor, and the maimed, and the halt, and the blind,* ver. 23. *And the Lord ſaid unto the Servant, Go out into the high-way* (where poor men wont to beg) *and hedges* (where poor men wont to work) *and compell them to come in, that my houſe may be filled.*

W. *And do theſe Scriptures encourage you to frequent this Ordinance?*

S. Yes: And becauſe the ſame God that commandeth me to pray, commands me to receive, and hath given me hopes that I ſhall be pertaker of the benefits thereof, I am bound to wait upon the Lord therein.

W. *What do you hope to be partaker of, by going to this Ordinance?*

S. I hope to have my heart inflamed with love to God, and deſires after Chriſt; to have my Saviour more indeared to my Soul, my heart ſoftned, my ſin ſubdued, my faith ſtrengthened, my evidences cleared, and my Soul aſſured of eternal life.

W. *What reaſon have you to hope that you ſhall have theſe advantages by going to the Lords Supper?*

S. Not for any worth in me; but God is pleaſed to give theſe things freely for the ſake of Chriſt, to thoſe that in Obedience to his command, in a right manner, and for a right end, do make Conſcience of this duty.

W. *What*

W. *What courſe have you taken before hand, that you have ſuch hopes of ſuch benefits by this Ordinance?*

S. I do not wont to declare what my ſecret duties are, but if it might be for the edifying of your Soul, I ſhall not be unwilling to acquaint you.

W. *I pray you do, for I do ſtand in need of help from others more experienced in holy duties.*

S. I cannot ſay I am more experienced; but this I did, I ſeriouſly ſearched my heart to find the truth of grace, my intereſt in Chriſt, my right unto this Ordinance, to find out my ſins, and have renewed my repentance for them; my wants, and have begged of God as earneſtly as I could, that I may be ſupplyed at his Table, and for his ſtrength to diſcharge this duty to his glory and my own comfort.

W. *O happy man! that have theſe proviſions prepared for you, and can go with this delight, and holy confidence to partake of them.*

S. You alſo may draw near unto this Table of the Lord, and have a ſhare of theſe Goſpel benefits, and be aſſured of them.

W. *I! Alas! Alas! you know what I am, what I have been; I never did, I do not dare to meddle with the blood of Chriſt in this Ordinance?*

S. You may come and eat of this Bread, and drink of this Cup.

W. *Woat I? ſhall a Dog eat of the Childrens bread? I dare not do it.*

S. You muſt. you ſin if you do neglect it.

W. *Sin! that I would not, that is it that maketh me abſent from it, becauſe I would not ſin againſt the blood of Chriſt: But why do you ſay, I ſin if I do not come?*

S. Be-

S. Because you live in the neglect of a plain commanded duty; it is a slighting of a speical token of the love of your dying Lord.

W. My Lord!

S. It is a neglecting of the Seal of the Covenant of Grace, it is Hypocrisie to complain of the hardness of your heart, and yet will not use the means to have it softned; and of the power of your sin, and will not use the means to have it weakned.

W. I never knew any under my doubts and fears that went to this Ordinance, and found good thereby.

S. Not so, for I my self was long under the same doubts and fears, and I know my heart was as bad as yours can be; but when I was willing to forsake my sin, and close with Christ; sense of duty, fear of sin if I did not, moved me to the use thereof, and there God resolved my doubts, and removed my fears, and made it profitable to my soul, for my comfort and increase of grace.

W. But it would be sin to me to go, for that which is a duty, and would be food unto another, might be a sin and poyson unto me, because I am not fit for such an Ordinance.

S. If you be not fit, that also is your Sin.

W. Then my case is miserable indeed: if I do not come, I sin, and if I be unfit and come, I sin. Ah Lord? Am I in this necessity of sinning? Oh tell me then what must I do?

S. You must not abide in that condition wherein you are unfit for the Supper of the Lord, but fit your self and come.

W. Alas! who will pity my pining soul, that hath food before it, and yet unworthy to meddle with it?

S. A Legal worthiness you cannot have, neither

doth God expect it at your hands; but an Evangelical worthiness you may have.

W. *I would fain know what I may do in reference to this Ordinance; I pray you tell me, when is a person said to be worthy in a Gospel sense?*

S. When he is cloathed with the righteousness of Christ, hath grace infused into his Soul, and doth act it at the Lords Supper, he doth worthily receive.

W. *Then I perceive that a man might be a Sinner, and yet be a worthy Receiver.*

S. Yes.

W. *What, and a great Sinner too?*

S. Yes, he may.

W. *This is some support to my fainting soul: But yet my soul is cast down within me, for I doubt I am not one of those sinners that you do mean.*

S. It grieves me to see you in this distress of spirit, I am perswaded if you would go unto this Ordinance, you would in time hear God speaking peace and comfort to your Soul.

W. *My desires and my fears are such, I know not which exceeds. Fain I would, but I dare not. It is a grief unto my soul, when I see the Children of God approach unto their Fathers Table, and I absent my self, as though not of his Family: But I am such a sinner, that I dare not go.*

S. Why, what a sinner are you?

W. *I am the chiefest of Sinners, should I therefore go?*

S. So was St. *Paul* in his own esteem, yet such Christ came to save, 1 *Tim.* 1. 16. Gods mercy and Promise, Christs merits, are as great, yea greater than your Sins, *Psal.* 103. 11. *Mat.* 12. 31. You have not been a greater Sinner than *Adam*, or *Manasseh*,

Manaſſeh, 2 *Chron.* 33. 1, to 14. or *Mary Magdalen*, *Luke* 7. 37, 39. Or at leaſt, you have not committed more ſins than all theſe; if you have, yet you have not committed more ſins, than all the ſins of all the Elect of God, in all ages of the World amount unto: And hath, and will God pardon theſe? and are your ſins yet too great for pardoning Mercy?

W. *O wonderful! I ſee it is not the greatneſs, or the number of a Sinners abominations, that ſhall keep mercy from him; but theſe had their hearts of ſtone turned into hearts of fleſh; but my heart is hard, and like an Adamant, and it ſhould be a broken heart, that ſhould behold a broken Chriſt in the Sacarment. But this I want.*

S. Senſe of hardneſs of heart, is ſome degree of ſoftneſs of heart, *Iſa.* 63. 17. *Pharaoh* complained of his Judgments, not of the hardneſs of his heart. You are ſenſible, and do grieve for the hardneſs of your heart, or you do not; if you do not, why then do you complain? if you do, your hardneſs is not the hardneſs that there is in Reprobates, but ſuch as may be, and is, in the people of God: and this Sacrament is a means to have it ſoftned.

W. *This doth a little help me, I pray you proceed to diſcover what things do difference hardneſs in a Child of God, from the hardneſs that is in a wicked man.*

S. Senſe of Sin, and of God's diſhonour, a judging of your ſelf for ſin, an unfeigned turning from ſin, earneſt Prayers for ſoftning grace, a rolling your ſelf upon Chriſt, tenderneſs of Conſcience, and holy fear of Sinning againſt God; holy care to pleaſe him, teachableneſs of heart, and holy reſtleſneſs 'till you have Chriſt, do diſtinguiſh yo[u]

hardneſs from the hardneſs of heart in a wicked man.

W. *How elſe?*

S. Your hardneſs is occaſional, not conſtant; the hardneſs of a Reprobate, is like the hardneſs of ſuch Stones that are harder by the heat of the Sun; but your hardneſs is like the hardneſs of Ice, that when the Sun doth ſhine upon it, it is melted and diſſolved.

W. *But if I had a heart of fleſh, I do not think there would be ſo much hardneſs remaining in me more than others.*

S. God cures the hardneſs of his Peoples hearts in their Converſion, effectually; In Sanctification, gradually; and at their diſſolution, perfectly, but not till then.

W. *This proves my hardneſs to be more than the hardneſs of Gods people, becauſe* I *mourn not for my ſins as they do, nor can* I *be ſo deeply humbled for it, and what ſhould* I *do at the Sacrament, if* I *cannot mourn for ſin?*

S. Imitate thoſe that mourn moſt for ſin; but you conclude not right, that you mourn not *truly*, nor at all, becauſe you mourn not *gradually*, or as much as others do. The Word of God, and not the attainments of others, muſt be the Rule by which you ought to judge of the truth of your mourning for Sin. Beſides, if you do not mourn directly, you mourn reflexively; you mourn that you cannot mourn, and you pray that you may mourn. Beſides, it is not your tears that can juſtifie you in the ſight of God; for if you could mourn more than any, yet you muſt be juſtified freely by the blood of Chriſt; and ſo you will when you mourn truly, though leſs than ſome others do.

W. *If*

W. *If it be ſo, then tell me when my mourning for ſin is right, and is the mourning of a true penitent?*

S. When you mourn for ſin as ſin; for all ſin, becauſe it is againſt God, *Pſal.* 51.4. as an evil greater than any affliction, *Rom.* 7. 24. *Paul* never cryed out ſo for the evil of affliction, as he did for the evil of ſin: When you rejoyce in the Law of God that doth diſcover it, and bleſs God he ever wrote it, and that you ever knew it, *Rom.* 7. 12. When your mourning for ſin makes you loath it, and leave it, and prize Chriſt, and haſten to him, to cloſe with him.

W. *This I fear, that my mourning for my ſin ariſeth from the fear of Hell.*

S. You may quicken your heart to mourn for ſin, from the Torments of Hell, that it hath deſerved; but that this is not the principal ground of your mourning, appears, becauſe you can mourn and grieve for other mens ſins as well as for your own, and when you have no thoughts of Hell, and when you have greateſt perſwaſions of Gods mercy to you, in ſaving you from wrath to come, you mourn moſt; and that you mourn as well for the power and filth of ſin, as for your miſery thereby, and are willing to accept of Chriſt for your Lord, as well as for your Saviour.

W. *I do not deny it to be thus with me, that I am willing to accept of Chriſt upon any terms.* Lord, a Chriſt upon any terms! *But I fear Chriſt is not willing to give himſelf, nor God willing to give his Son to ſuch a one as I; and what ſhould I do at the Sacrament, if Chriſt be not willing to give himſelf and his benefits unto me?*

S. This is the Language of your Unbelief.

W. *I have enough of that.*

S. For it is impoſſible you ſhould be willing to receive Chriſt, if Chriſt were not willing to give himſelf to you.

W. *Indeed!*

S. For you could not be willing, if Chriſt had not firſt been willing: And it is the intolerable pride of your heart, to think that you can be more willing to be, and receive good, than God and Chriſt is to give and make you good. Beſides, then ſuch a one may come and plead at the laſt day, Lord, I am not damned becauſe I was not willing to accept of Chriſt, but becauſe thou wouldeſt not give Chriſt to me, when I was willing to receive him.

W. *Truly I think there ſhall be no ſuch plea at the day of judgment.*

S. Then your condition is good, if you be willing; for if you be willing to receive Chriſt, and God be willing to give him unto you, you have him, and yet will you not go to commemorate his death?

W. *O Lord, what ſtrange conviction is this! ſurely I had Chriſt and did not know it: I was happy, and did not perceive it. But alas! no ſooner did I perceive a little light to ſhine into my ſoul, but it is clouded; for my heart is deceitful, and I may think that I am willing, when I am not.*

S. Then I do diſcern you will now ſuſpect, that you your ſelf are not willing, rather than that God is not willing, and ſo you have more reaſon to do; but though your heart be ſo deceitful, that you cannot underſtand all the particular ſinful actings of your heart, yet by ſerious ſearch, and Prayer unto God, you may know what it is that

that you do love, deſire, and chooſe above all things in the World, and what is the general bent and inclination of your heart and will.

W. *I do not know my heart.*

S. What would you aſk of God, if he ſhould ſay, Aſk any one thing, and thou ſhalt have it?

W. *Chriſt, I think: but ſtill I am afraid leſt this ſhould be from love unto my ſelf, and not unto the Perſon of Chriſt.*

S. An holy ſelf-love you ought to have, and that is not inconſiſtent with predominant love to the Perſon of Chriſt.

W. *How may I know it is holy ſelf-love (that God approveth of) that moves me to be willing to accept of Chriſt?*

S. If you deſire Chriſt to make you holy, as well as to make you happy, and to free you from the power and dominion, as well as from the puniſhment and damnation of your ſin.

W. *If there were no Hell, yet I would not ſin againſt the Lord.*

S. You have made an anſwer to your own enquiry.

W. *But if I had been willing to accept of Chriſt, to take down the power of Sin, it would not have been ſo ſtrong as yet it is, and the power of ſin makes me queſtion the truth of grace.*

S. Strength of Sin might argue weakneſs of Grace, but not the nullity of it, becauſe it might rage, when it doth not reign.

W. *That I would know, for if ſin reign, you will ſay, I muſt not go.*

S. True, but if you can ſay with Saint *Paul*, Rom. 7. 15. *That which I do, I allow not: For what I would, that do I not; but what I hate, that*

do I, ver. 19. *For the good that I would, I do not; but the evil which I would not, that I do.* You may then conclude with him, *ver.* 20. *Now if I do that which I would not, it is no more I that do it, but ſin that dwelleth* (he ſaith not reigneth) *in me:* and if it rage when it doth not reign, you have the more need to go unto the Lords Supper, that ſin, this uſurping Tyrant (not your acknowledged Lord) might be taken down.

W. *But ſin hath great power in my thoughts, for not only vain, but blaſphemous thoughts come frequently crouding in my mind, and I cannot ſometimes remove them.*

S. That they have power over your thoughts is your ſin, but that they have not ſuch power over your will, that proves your grace, for you would remove them when you cannot: and whether they be injected by the Devil, or do ariſe from your own heart, if grieved for, groaned under, and ſtriven againſt, it is no otherwiſe with you, than with many others of Gods deareſt Children.

W. *I have long neglected Chriſt, now it is too late, to what end then ſhould I go unto this Ordinance?*

S. Who told you it was too late? where do you read it? the damned in Hell might ſay it is too late, but not you that would have him if you could, and may have him if you will, and have him indeed becauſe you are willing: And it is not what you have been, but what you are, and would be, that you muſt judge your ſtate by.

W. *But if the day of grace be paſt with me, and the door of mercy ſhut againſt me, it is too late, how then ſhould I be ſealed in this Ordinance unto the day of redemption?*

S. The day of grace is not paſt with him that would

would fain have grace above all earthly riches, nor is the door of mercy ſhut againſt him that doth ſet open the door of his heart for Chriſt the King of glory to enter in; and doth importunately pray for the fruits of the Spirit.

W. *But alas!* I *cannot pray, how then ſhould* I *receive?*

S. Though you cannot *word* your deſires, yet you can cry to God, and nothing will ſtill you but a Chriſt. As the Infant cannot aſk, yet cryeth for the Breaſt. Some might utter words in Prayer, and not pray; and you might want words, and yet pray fervently, acceptably unto God; for Prayer doth not conſiſt in the exerciſe of parts, memory, *&c.* but of grace.

W. I *cannot cry to God, my eyes are dry, and cannot drop a tear, ſometimes, when* I *am confeſſing my ſins, though ſo many and ſo hainous; when others can ſhed many tears for one ſin,* I *cannot ſhed one tear for many ſins.*

S. It is ſo with you but ſometimes. Beſides, as there may be tears in the eyes, when there is no ſorrow in the heart; ſo when your eye is dry, your heart may grieve. An Hypocrite, as he may have more words, ſo he may have more tears in prayer, than a true Child of God.

W. *How then may* I *judge of my prayers, when* I *want theſe outward ſigns of ſorrow,* &c?

S. By your inward frame of heart, when you cannot ſhed a tear, you feel your heart burthened with, and riſing in hatred againſt your ſin; and when you beg for Chriſt and Grace, you find your heart ſincerely reaching forth after both Chriſt and Grace.

W. I *do pray indeed, and hear, that* I *may have*

Christ, but I doubt all is in hypocrisie; and that all my duties are the services of an hypocrite, and what did Judas *get by eating with Christ?*

S. If you delight to do a duty so, that no man might know that you do it, and that when you be with others in holy Ordinances, you find you had rather be affected, and not seem to be so to others, than to seem to be affected, and not to be so before God, where is your Hypocrisie? Besides, if you do your duties from a right Principle, love to, and fear of God, in a right manner, *viz.* humbly, believingly, fervently, in the name of Christ, and for a right end, that you may glorifie God, have Communion with him, be made more like unto him, that you may have more love to him, and more power and strength against your sin, you are sincere, and not an Hypocrite in your duties.

W. *But sometimes I find a secret contentment in my heart, that men take notice of the outward signs of inward affections, and that when the outward signs are more than my inward affections; Is not that Hypocrisie?*

S. Yes, it is, and much to be lamented and opposed: Mourn so if you can, that none but God might perceive it, except when it might be more for the glory of God, and the edification of another, that your mourning should be manifested rather than concealed.

W. *May such a duty then be accepted of God, that is done in such hypocrisie?*

S. Such an Hypocrite a sincere Christian may sometimes be, and is; for as there is something of Unbelief in one that hath faith in Christ, and something of Pride in one that is humble, *&c.* so there

there is ſomething of hypocriſie in every one that is ſincere; for in nothing are we perfect as to degrees, while in this life: Therefore as you muſt not conclude, that your prayers and duties are not accepted of God, becauſe there are ſome actings of Unbelief and Pride in them; ſo neither becauſe there is ſomething of Hypocriſie mingled with them, when (as is ſaid) your principle, and manner, and end, in the main be right.

W. *I doubt whether the principle of my duties be love to God, or only a natural Conſcience: And if I ſhould go to the Sacrament, and not from a principle of Love, God would not be pleaſed with me.*

S. And I pray you take heed, that no time you do abſent your ſelf from Duty, againſt the dictates of a ſanctified enlightned Conſcience.

W. *I Pray to God I may not: But ſpeak unto my doubt.*

S. You may perform duty from a principle of Love, when it is not from a ſenſe of love. When a natural conſcience is the principle, it puts you upon the duty, but gives you no ſtrength to perform the duty, but the Spirit of God doth both.

Natural Conſcience is ſatisfied, if the duty be done: But you are not ſatisfied, except God be enjoyed in the duty. Natural Conſcience puts on to duty in time of temporal, or for fear of eternal puniſhments, but you pray, *&c.* that you may pleaſe God, have communion with him, and be delivered from the filth and power of ſin. When natural conſcience only is the principle, a Duty is done with much backwardneſs of Heart, Conſcience hales and draggs the Sinner to his knees; but you love it, and delight in Duty, or are grieved if you do not. When natural Conſcience only

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is the principle, if a man can get an excuſe which will ſilence Conſcience, the Duty with gladneſs is omitted; but if you are kept (though by lawful cauſe) from a Duty, it is ſome grief and trouble to your Soul, and nothing but what is weighty, and judged by you to be a Duty alſo, ſhall divert you from the Ordinances of God. Are you not yet ſatisfied in this, that you may go unto the Lords Supper.

W. *I have propoſed to you the chiefeſt grounds of my doubts and fears, and for the preſent, in ſome meaſure, have ſome hopes that God hath done ſome ſpecial work upon my heart.*

S. Then I hope you will make Conſcience of this duty, that it may be promoted, and carried on in your Soul.

W. *I ſhall further conſider of what you have ſaid, and ſhall beg of God his Holy Spirit, that I may know the things which are freely given (if given) to me of God: And if I ſhall by further ſearching of my Heart, and prayer unto God, be convinced that it is my duty, I will no more abſent my ſelf.*

S. I ſhould rejoyce to go ſee you there.

W. *But I find my heart is too ſlight and careleſs in what I know to be my duty, I would therefore underſtand how I may get my heart to be diligent and ſerious in preparing for it.*

S. When you are to go unto this Ordinance, endeavour to confeſs your ſins, and to pray for Pardon, and for Chriſt, and Grace, as earneſtly as you would do if you were then to dye: Prepare as you would do if Chriſt himſelf were to deliver it to you, as if men could look into your heart, as if God ſhould ſtrike you dead with the bread in your mouth, or with the cup in your hand, if you come unwor-

unworthily; as if it were the laſt time you ſhould receive it, and go and ſtand at Gods Tribunal when you have done; as if a Soul that hath been damned for prophaning of the blood of Chriſt ſhould come unto you and tell you what he is ſuffering in Hell for this his ſin; as if Chriſt ſhould call to you from Heaven, and mark you out, and make you known if you come unpreparedly, (ſee *P.* 72. *&c.*) but this is not to diſcourage you from the duty, but to quicken your heart to greater diligence in order thereunto.

W. *How then muſt I prepare my ſelf?*

S. For this I refer you to the Book it ſelf, (*Page* 88, *&c.*) and to the former Dialogue.

W. *I ſhall not then any longer keep you from your other buſineſſes.*

S. The God of Heaven guide you in this work, and ſmile upon your Soul, when you ſhall be preſent at his Table.

A Dialogue between one Believer that hath Aſſurance, and another that hath Hopes, and another that is under Doubtings of the Love of God, and of good by the Sacrament, as they come away from the Lords Table.

Aſſur. WAs not this he that came from *Edom*, with died garments from *Bozrah*, whom we have ſeen glorious in his Apparel, travelling in the greatneſs of his ſtrength, mighty to ſave us from our ſins, that were mighty to condemn us?

Hope.

Hope. This is he, who being red in his apparel, having his garments died with Blood, with his own blood, with his own heart blood, doth ſave us from our ſcarlet crimſon ſins.

A. Was not this he whom *Judas* did betray, whom *Peter* did deny, whom all forſook, whom the *Jews* did crucifie, whom the Souldiers pierced, that ſuffered ſo much from men, from Devils, and from God himſelf?

H. This is he, who (I truſt) was delivered for our offences, and was raiſed again for our juſtification. This is he who being in the form of God, thought it no robbery to be equal with God, but made himſelf of no reputation, and took upon him the form of a Servant, and was made in the likeneſs of man, and being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the Croſs.

Doubt. Certainly this was a righteous man, the Son of God, willing and able to ſave to the uttermoſt all thoſe that come unto God by him, who once dyed upon the Croſs, but ever lives to make interceſſion for them.

H. We have ſeen the Prince of Life, did die, the Lord of Glory expoſed to open ſhame; we have ſeen his blood ſtreaming down, and through the holes made in his ſide have looked into his heart; what did you ſee in his bleſſed heart?

A. I ſaw a ſight of love, a fire, a flame of Love. When for our ſins I ſaw this blood flowing from his heart, I ſaw love ſtill abiding there: my Lord would part with his moſt precious blood, but not with his Love unto his People; I ſaw I was not only gravened upon the palms of his hands, or ſet as a Seal upon his Arm, but I was pourtrayed upon

on his Heart. The High-Prieſt, that was a Type of Chriſt, did bear the Names of the Twelve Tribes of *Iſrael* in the Breaſt-plate, in or upon twelve precious Stones; but I did ſee, that our great High-Prieſt doth bear the Names of his Elect gravened in his precious heart: and when I did read my Name amongſt the reſt, what joy and comfort filled my Soul, I am not able to expreſs: His Love was ſtronger than death, the coals thereof were as coals of fire, which had a moſt vehement flame, and methoughts when I drew near unto it, I felt my heart begin to warm. All the waters of affliction, and ſufferings, and ſorrows which he endured, could not quench his Love; for he was reſolved, he was reſolved to ranſom and redeem all that were given to him of the Father.

H. And do not the thoughts of this Blood that was ſhed, and of the vertue and efficacy thereof, exceedingly delight your Soul?

A. When I conſider that this blood which was ſhed upon the Croſs, is pleading for me in Heaven, that by this blood God is reconciled, Sin expiated, Death and the Devil conquered, it makes me to cry out, Never love like this! Never any like to this!

H. In this God manifeſted his love unto us, that he ſent his only begotten Son into the World to die, that we might live through him.

A. Herein God recommendeth his Love to us, that while we were yet ſinners, Chriſt died for us; and this Love of God unto my Soul, it is ſweet, it is exceeding ſweet, beyond, beyond the ſweetneſs of the honey, or the honey-comb.

H. His Love is better than Wine! a bundle of Myrrh is my Beloved unto me, he ſhall lye all night betwixt my breaſts.

A. As the Apple-tree among the Trees of the Wood,

Wood, ſo is my Beloved among the Sons: I ſat down under his ſhadow with great delight, and his fruit was ſweet unto my taſte; he brought me to the banqueting houſe, and his banner over me was love.

D. O ſtay me with Flaggons, comfort me with Apples, for I am ſick of Love!

A. Thou haſt raviſhed my heart, my Lord, my Saviour, thou haſt raviſhed my heart, while with an eye of Faith I have ſeen thy blood ſtreaming from thy heart to waſh me from my ſins.

D. With what admiring thoughts of the Love of God do theſe come away from the Supper of the Lord!

A. Oh the heigth, the depth, the length, the breadth of the love of God! we know it, we know it, and yet indeed it paſſeth knowledge.

H By the Death and Reſurrection of this crucified Lord, we have a lively hope of an incorruptible Crown; he was crowned with Thorns, that we might have a Crown of Glory.

D. O Lord, how dull and dead am I, who have been there, where theſe have been, but have not found what they have found!

H. Why do you weep?

A. Do you weep for joy or grief?

D. Who can but weep, when God doth frown! you may ſay, his loving kindneſs is better than life, and I can ſay, his frowns are worſe than death.

H. Did you not find Chriſt attempting to get into your heart, to come down from the Croſs into your heart.

D. He knock'd indeed, but I was ſleeping.

H. Did you find no ſtirrings of affections when Chriſt's hand was upon the lock, and put his hand into the hole of the Door of your heart? *D.*

D. He put in his hand by the hole of the door, and my Bowels were moved for him.

H. Why did you not ſet open then the everlaſting gates of your Soul, that this King of Glory might have entred in?

D. I roſe up to open to him whom I deſire to love, and my hands dropped with Myrrh, and my fingers with ſweet ſmelling Myrrh, upon the handles of the Lock.

H. How was it then you miſſed of him?

D. At firſt I was not heedful to let him in, whereby I grieved him, when I made him ſtand without: afterwards I roſe to open to him whom I would love, but he had withdrawn himſelf; wo is me, he was withdrawn; my ſoul failed when he ſpake: I ſought him in every part of the duty afterwards, but I could not find him; I called after him, but he gave me no Anſwer.

A. O Lord, what am I! a vile and worthleſs ſinner, that thou revealeſt thy heart and love to me, when it is ſecret unto others.

H. I began to be dejected, when I ſaw how ſhort I came of your joy and comfort; but when I ſee his doubts and fears, I bleſs the Lord who hath given me ſome hopes of his favour and his love.

D. How is it that you come away with ſuch hopes of mercy to your Soul?

H. When I knew my ſin and miſery, and the mercy of God to poor Sinners, through the merits of his Son; when I did read Gods invitations, and commands, that I ſhould come to Chriſt, and promiſes of pardon if I did; and in the Sacrament have ſeen God ſetting to his Seal, I willingly caſt away my ſins, and caſt my ſelf down at the foot of mercy;

mercy, reſting upon the merits of Chriſt, I did, and do hope that God will not caſt away my Soul from him, nor exclude me from his Kingdom.

D. Then you have not yet got aſſurance of the Love of God, nor a full perſwaſion of Gods mercy in the pardon of your ſin, and ſalvation of your ſoul.

H. No, becauſe, though I do not queſtion the truth of Gods promiſes, nor his willingneſs to receive repenting Sinners, yet I am not without doubts and jealouſies of the truth of my Faith, Repentance, *&c.*

D. And yet can you hope for Heaven?

H. Yes, becauſe it is pleaſing unto God, that we ſhould truſt him, when we are not ſure of our intereſt in him, and to ſee ſinners hoping in his mercy.

A. And yet do you hope, your hope is true?

H. Yes, becauſe I find it puts me on to purifie my heart.

D. And how is it that you come away with ſuch aſſurance of the love of God and eternal life?

A. When I had found the truth of my Faith in Chriſt, love to God, and hatred unto ſin, and the promiſes that God had made to ſuch in Chriſt, I did, and do believe, that as ſurely as I did eat the bread and drink the wine; ſo ſurely hath God pardoned my ſins, and will ſave my ſoul.

D. And doth this alone give you this evidence of your title to his Kingdom, and fill you with this joy?

A. No, but moreover I did find the Spirit of God, bearing witneſs to, and with my ſpirit, that it was thus with me; and oh how ſweet was Chriſt then to my Soul!

D. When

D. When did you find your heart thus raiſed in the apprehenſions of Gods love to you?

A. When I ſaw the Bread broken, and heard the Miniſter ſay, Thus was Chriſt's Body broken for you; and ſaw him pour out the Wine, and heard him ſay, Thus was the Blood of Chriſt ſhed for you; and when he did diſtribute both, and I did take and eat, did take and drink, I did believe that God was really, though inviſibly, dealing forth his Son, and all his benefits to me, as well as unto others; and I was enabled to apply him particularly to my ſelf, and take him as my own: then, Oh then my heart was warmed with love, and filled with joy.

D. When elſe?

A. When the Congregation was ſinging forth the praiſes of the Lord, my Soul being ſatisfied as with marrow and fatneſs, my mouth, my heart, my All did praiſe him; and now my love, my faith, my joy, my ſorrow for my ſin, were ſtirring in my heart.

D. And how do you know that this is true and ſpiritual joy, and not ſuch which an hypocrite might have at the Table of the Lord?

A. Becauſe I find it doth engage me to inward and to univerſal holineſs, inflames my heart with love to God and Chriſt, increaſeth my hatred to my ſin, and makes me more watchful againſt it, and makes my ſoul to long after full and perfect enjoyment of God in glory.

D. I am glad and do rejoyce in your mercy, while I muſt bewail my own unprofitableneſs, even at the Table of the Lord; I muſt go home and eat my bread with a ſorrowful heart, and mingle my drink with tears, while you can go and eat your bread with a chearful ſpirit.

A. Nay,

A. Nay, but go and examine your ſoul, what good and benefit you have received by this Ordinance, and give to God the glory of it.

D. Might one that hath not got aſſurance of the Love of God, nor been filled with joy, conclude he hath got good by the Lords Supper?

H. Yes, or elſe I muſt go home and weep for this as well as you.

D. How doth that appear?

H. Becauſe God doth work variouſly upon divers perſons, and variouſly upon the ſame perſon at divers times. Sometimes he breaks the heart for ſin, and reſerves his comforts for another time: If you do not find your heart inflamed with love, and filled with joy, yet if you do find your heart to riſe more in hatred unto ſin, and to be grieved for it, and more reſolve and watch againſt it, you have received benefit by this Ordinance.

D. Then I muſt take heed of the ſtratagems of the Devil, that, as he might not cauſe me to conclude, I have that which I have not; ſo neither to deny that I have not that which through mercy God hath given to me.

H. That will be your wiſdom, becauſe it will be your way to get more from God, by being thankful for a little: God will another time give you peace and comfort, if now you will give him thanks that you have wept for your ſin, and been grieved for the ſame.

D. O Lord! my heart begins to warm; I think the Sacrament may work and affect my heart, after I am come away, though I was dull when I was there.

A. So it may, and ſo I have ſometimes found it, though to day God hath wonderfully ſmiled upon ſuch a vile unworthy ſinner as I am. *H.*

H. I would adviſe you to take heed, that you do not conclude, that you have no benefit at all, becauſe you have not ſo much as you expected and deſired, or ſo much as you ſee other Chriſtians to have; or that you have it not in that particular or kind that you looked for; or though you did not ſenſibly perceive it in the very act of receiving.

D. But what may be the cauſe that I found no mind of God in the time of this Ordinance.

H. It may be you were too ſlight in your preparations for this Duty; or if enlarged in them you truſted too much to them, and leſs to Chriſt than you ſhould have done; or were not watchful in the time of the Ordinance, or do too much favour ſome peculiar ſin; and God withholds what you expected, that you might mend that with which he is offended.

D. This will be mercy, if I miſſed of Comfort, that I may have leſs of ſin; and ſhall deſire of the Lord, that I may find ſome good by the Ordinance, and your Diſcourſe, now I do go in.

A. Stay, one word more, and that is, that we all remember the Obligations that do lie upon us, to walk ſuitably to the priviledges we are made partakers of by the death of Chriſt.

H. That is well remembred, for we are apt to forget to make returns to God, when we have received great things from him.

D. That will do well, for then, it may be I might feel more the efficacy of this Ordinance, than yet I have done.

A. Yes, you may, and therefore let us all conſider, and bear it upon our hearts, where we have been this day, and how we have renewed our Covenant with God, and that his Vows are upon us,

and

and his eyes to obſerve how we ſhall walk, and live after we have had, or do hope for peace and joy in him; and that we watch each other, that where any of us fail, the other may reprove in love, and reſtore him with a Spirit of Meekneſs.

H. All this will be needful.

A. The Lord enable us by his Grace to diſcharge what God commands, that we may expect what he doth promiſe in his Word, and hath ſealed to us in this Sacrament.

FINIS.

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Ann Clarke No 25